Evangelical Christendom

March-April, 1924.

Dr. Garvie and Divine Revelation.

A CUSTOM has come into being whereby men elected to representative positions declare that in their opinions expressed from the official platforms to which they are appointed they *represent no one but themselves!* We are among those who believe in freedom—the right of every man to speak what he thinks in his heart, and the history of the World's Evangelical Alliance proves that it has defended the exercise of this right even when the opinions uttered were not in agreement with its tenets. The right of private judgment in matters of the soul is so precious that we have fought for its preservation in all lands under all circumstances. It is part of the price we pay for freedom, that we acknowledge the right of all men to hold and proclaim, so long as it is not destructive of morality, their deepest convictions. But it is quite another matter for a man to use a platform and a privileged opportunity to say what he thinks, knowing that the public will identify his opinions with those of the organisation he represents. There are many occasions when a man may freely speak his mind without compromising others, and public men ought to be most careful in what they say when they are in temporarily a position of great responsible representativeness. Under modern conditions when the Press is alive for sensational utterances, words spoken from the Chair at Church gatherings are seized upon as authoritative—not only carrying with them the personal authority of the speaker, but that of the organisation. When an orator says that he had been in the past an invited interpreter of social problems and had never been asked to speak on theology, it seems strange that when he had a free hand he should devote his address to the exposition of theological views that he knows will be fiercely combated by many connected with the movement over which he temporarily presides.

Dr. Garvie is rightly respected for his enthusiasms and scholarship, but we think he made a grave mistake in taste in utilising his Presidential address at the Brighton Free Church Council meeting to putting forward his own opinions, when he knew that they would cause pain to many devoted members of the Council. It is quite true that many applauded his utterances, but it is equally true that they gave pain to many. To attack an abandoned doctrine of eternal "torment" in such a manner as to give the impression that he surrendered the doctrine of future punishment for sin is to say the least unscriptural. If the records of the Gospel be in any way representative of the teaching of Our Lord there awaits the impenitent sinner suffering that cannot be explained away, except on the supposition that Our Lord did not mean what He said. To expound Divine Inspiration as something that is to be found in some Bible books and not in others, is to assert that the acceptance by Our Lord of the Hebrew Scriptures was limited. Our Lord in His Person and His Teaching brought to its fulness the revelation of God, but in so doing He did not reject the Revelation contained in the Old Testament. It is rash to maintain that the Jesus of History is different from the Christ of the Creeds. There is no conflict between the two. We are passing through a phase of thought that gives us an "all too human Christ." Dr.

Garvie tells us that "a merely humanitarian conception of Jesus which conceives Him as only one of the sons of men, if the wisest, best and greatest, does not meet the requirements of the New Testament witness, is not adequate to interpret the Christian experience of Him present as Saviour and Lord, does not explain the persistence of His Church in the world, deprives us of the certainty that God really is as He has revealed Him to be." We hold as strongly as Dr. Garvie the fact of the humanity of our Blessed Lord, but we are convinced that the Athanasian Creed is right when it says "Who although he be God and man; yet He is not two, but one Christ. One; not by conversion of the Godhead into flesh; but by taking of the Manhood into God." It makes all the difference in the world whether we stress the humanity at the expense of the Deity or the Deity at the expense of the humanity. The Church of Christ has acknowledged the Son of God to be Lord and God, and the many efforts to assert that He is the Lord with the "value" of God end in the maintenance of the subordination of the Word to the flesh and the inevitable depreciation of His true Deity. Dr. Garvie says, "this tendency to oppose divinity and humanity is an inheritance from non-Christian thought, which sets God ever against man, and so exaggerates differences as to make union impossible." We reply that the Bible is the authority for maintaining that God and Man differ not in degree, but in kind, and anything like an identification of the image of God with God is foreign to Christian thought as found in the New Testament.

While it is perfectly true that a plan of salvation, or a theory of the Atonement does not exhaust the Gospel, it by no means follows that the fact of Atonement can be taken from the Gospel message and leave it still the Gospel of our Lord and Saviour. One-sided references to the teaching of St. Paul and the omission of passages which make against a view held by the speaker are much more effective in the minds of those who share his convictions than satisfactory to those who desire to follow the meaning of Holy Scripture. Christ died for sinners—he gave His life a ransom for many, and taking up the Cross and following Him finds its motive in gratitude for His sacrifice and the determination to live for Him Who has redeemed us from the guilt of sin. A redeemed society can only consist of redeemed individuals. Human nature is not purged of its sin by Social Reform, and the Kingdom of God is much more than an organisation of men and women obeying the law of God because their conditions make it easy to do so. Dr. Garvie realises this and tells us that "because God loves all, love must be the law of all human relationships; because God is the Father of all, mankind is a family. No interest, activity, or relation of man falls outside of this comprehensive good with its consequent duty." We agree that Love must be the law when God reigns; Sin blocks the way and only in the Cross and through the Cross do we find the salvation from the guilt of sin which can translate the impossible "is," of the Kingdom of this world into the imperative "must" of the Kingdom of God. Dr. Garvie and those who think with him, unable to fit in with human conceptions of what they think God ought to have done, reduce the meaning of Calvary to something entirely different from its scriptural signification.

The fault of the whole outlook of Dr. Garvie is seen in his treatment of the Second Advent. He cannot accept this doctrine as generally understood by the Church and expounded by the Creed because he "cannot believe that God would have created a race that He could not redeem. Jesus Christ is great enough to be the world's Redeemer, but the world's redemption has not yet been accomplished." Stated in these terms we can accept the general statement of the greatness and all supremacy of Jesus Christ. But it neglects two facts—the

unruly wills of sinful men and the plain teaching of Holy Scripture. Man can and does reject the redemption wrought by Christ. We all know this and cannot close our eyes to it. Holy Scripture teaches unmistakably that He will come again to be our Judge. St. Luke who wrote the Acts is a truthful historian. Even the advanced critics are compelled to acknowledge this, and he says, "Ye men of Galilee, why stand ye looking up into heaven? this Jesus which was received up from you unto heaven shall so come in like manner as ye behold Him going into heaven." Our Lord Himself taught this doctrine, which can only be rejected by jettisoning not only the angelic statement in the Acts, but by making incoherent much of the essential revelation of the mind of God in the New Testament.

We are brought face to face with the fundamental problem, "Has Christianity a specific revelation—or is it merely the exposition of a religious system that must conform to the minds of men who found their beliefs on suppositions of what God, ought to do?" We are content to accept humbly the teaching of Christ and His apostles as giving us the mind of God, and doing this we believe that we are holding the things that are not shaken and remain. "Wherefore receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service to God with reverence and awe: for our God is a consuming fire." We cannot be content with a revelation of shreds and patches—we must take the Revelation of Jesus Christ and God as a whole, when we find it plainly set forth in Holy Writ. Here we stand and can do no other.

Common Prayer.

Faith is the substance of things hoped for; The evidence of things not seen.

"Our prayer is unto Thee, O Lord, in an acceptable time."

LET US GIVE THANKS—

For the year which closed on March 31st, full of blessing on the work of the Alliance at home and abroad.

For the splendid programme of work engaging attention as we enter upon the 79th year of service.

For guidance in the arrangements for the British Empire Exhibition United Evangelistic Campaign; difficulties encountered and overcome; faith exercised and honoured.

LET US PRAY—

For more of the faith and zeal which are born of the indwelling power of the Holy Spirit.

That the work and workers in Malta may be protected from harm, and be given courage and faith to continue their work in the face of opposition.

For all agents and representatives of the Alliance in all lands seeking to further the unity of the Spirit and the work of evangelisation.

For all Christians in trial or persecution, especially those in Latin countries.

That the spirit of unrest and discontent which is prevalent in Palestine may by God's grace become a spirit of goodwill and peace.

That the present urgent financial needs of the Council may be supplied, and the many-sided work of the Alliance progress unhindered.

"Believe ye that I am able to do this? Yea, Lord." Amen.

Notes.

78th Anniversary Meetings.—The Throne Room of the Holborn Restaurant has been reserved for the 78th Annual Meeting of the Alliance, which will take place on Tuesday, June 3rd, at 3 p.m. This is somewhat later than usual, but the opening of the Wembley Exhibition, and the United Evangelistic Campaign, at the end of April necessitates a later date for our Anniversary. We hope there will be a large attendance, in a room which has pleasing memories of past Alliance functions, associated with many who have lived to further its principles and work, but who are now with the Lord.

The statutory Ordinary General Meeting of Members of the Alliance only (for the transaction of formal business only) required by Article 29 of our Articles of Incorporation will be held at the Registered Offices of the Association, No. 19, Russell Square, London, W.C. 1, on Thursday, May 15th, at 2.30 p.m., to receive the accounts and balance sheets for the year ending March 31st last, and the reports of the Executive Council and the Auditors; to elect the Honorary Officers and the General and Executive Councils; to appoint the Auditors for the ensuing year, and to fix their remuneration; also to transact any other ordinary business of the Association.

The "Reformation" Meeting.—This issue of EVANGELICAL CHRISTENDOM is a response to many who have written to enquire whether a verbatim report of the speeches at the great Queen's Hall Meeting on "The Reformation: Its Message for To-day" is to be published. The report will be found elsewhere. We hope some may be able to order extra copies and thus help to awaken interest in a subject of supreme importance at the present time. The Council warmly thank all who shared the responsibilities of this demonstration, especially those who, unable to be present themselves, sent gifts towards the necessarily heavy expenses. A gentleman present in the meeting was so impressed with the proceedings and speeches that he has written to urge a similar meeting in the Royal Albert Hall, and offering to help with the expenses. The Council have accepted this kind offer, subject to enquiries concerning united effort which will ensure success. Such a meeting cannot take place this side of the autumn, but we shall be grateful if all readers will keep the enterprise in mind, and make it a subject of prayer. It is a time when all those who stand by the Divine Inspiration, Authority, and Sufficiency of the Bible should stand together and work together, and there is no better or more Scriptural fellowship for the purpose than that represented by the World's Evangelical Alliance.

Reunion with the Church of Rome?—We commend to our readers a new booklet just published by the Alliance with this title. It is written by the Rev. Thos. J. Pulvertaft, M.A., and is published at threepence net, but we shall be pleased to supply copies for distribution as follows: 12 for 2/6 or 50 for 10/-, post free. The importance of this booklet is twofold; it is not only a masterly statement of facts against any sort of reunion with an unreformed Roman Church, but it is also a booklet which can be handed to those who demand or urge this. Serious difficulty is arising in local centres, especially in country districts, where in connection with the Universal Week of Prayer or other united movements, the question of comprehension arises. This new booklet should prove helpful in all such circumstances, and in many other ways. We are suffering from a false charity in relation to Roman Catholicism, and its unofficial ally Anglo-Catholicism, and Evangelicals must take the situation more closely to heart. We quote from the inspiring address of Dr. J. D. Jones at the Queen's Hall (which appears on another page). "While not disputing the Christianity of Roman Catholics as individuals, we say quite frankly we desire no reunion with the Roman Catholic Church, for we could not unite with Rome except at the price, as it seems to us, of sacrificing truth. Our business at present is to stand fast by our Protestant faith, which is the New Testament faith, and to ground our people in it. We urgently want an educational campaign so that our people may really know what

Protestantism means for, that it stands for certain great and vital things, and that they may be able always to give A reason for the faith that is in them." The leaflet referred to answers the requirements indicated by Dr. Jowett.

Cardinal Bourne on the Malines Conversations.—According to a newspaper report, Cardinal Bourne, who is contemplating a pilgrimage to the Holy Land, in an interview made statements which seem to call in question the explanation that the Malines conversations were in no sense negotiations concerning the reunion of the Roman and Anglican Churches. Many will wonder what the Archbishops and Bishops concerned will think of the Cardinal's statement, as follows:

The Malines conversations were a noteworthy act of charity, but it must not be believed that they can lead to a result immediately or soon. Before speaking of a return of the Anglican Church to the Catholic faith, it is needful to establish what that faith is.

I do not hesitate to say that the Anglican Church, in the Catholic sense of the word, does not possess a faith. There are in the Anglican Church souls who have a faith, but the Church itself has none.

This occurs everywhere among the Protestants, but nowhere so profoundly as in the Anglican Church. It has the appearance of being a Church which is perfectly organised, but behind a seemingly perfect facade.

The only thing to do, Cardinal Bourne added, is to multiply our charity, so that the Protestants may see that the Catholic Church contains nothing which is repugnant to honest souls who sincerely desire peace. From this point the Malines conference should be regarded with sympathy.

There is every day, Cardinal Bourne concluded, a more and more noteworthy conversement of Protestants to the Catholic Church, and individual conversations are ever growing. There have been 80,000 conversions in England in the last seven years, and there were 2,000 last year in my diocese.

Evangelisation in Malta.—On another page the General Secretary gives some impressions of his recent visit to the Island of Malta. Some of the information given, it is unwise to say more in the public press, has appeared in the religious weeklies, finding its way back to Malta, where in three Malta newspapers Mr. Gooch has been subjected to a good deal of personal abuse. Such is the lot of anyone who attempts with courage and determination to attack the intolerance of Roman Catholicism in its stronghold. Sometimes we wonder if our readers take seriously to heart the situation in Malta, especially the plight of those Maltese who desire and dare to worship God in accordance with their conscience and in open Bible. Excommunication and the ruin of business interests is ruthlessly visited upon all such, and many have already left the Island in consequence. Malta is a British possession, and the whole situation is a scandal which ought to receive the united attention of the Protestant Churches generally. To ask for Prayer is an important request, but this is not sufficient, practical action is called for. Maltese Evangelicals reflect a situation under existing conditions of Roman Catholicism on the Island which calls for our utmost sympathy and practical help. We know of some who are suffering great privations for their faith in Christ and the Gospel, and their lot resembles the fate of Protestants in Bohemia and other parts of central Europe under the late Hapsburg dynasty. An earnest entreaty was made to Mr. Gooch to endeavour to find some suitable business opening in England for one Maltese, whose case is a representative one. That such a request should be necessary is a scandal, and a reflection upon the Protestant Churches on the Island, which refuse all association with the work of Evangelisation among the Maltese. Something more will have to be done, but is the meantime, apart from the funds necessary to maintain present Agents and work of the Alliance if special gifts are forthcoming in token of Christian sympathy with those referred to, the donors are assured that their gifts will be used where they are urgently needed.

Fundamentalism or the Gospel?—The World's Evangelical Alliance is supremely interested in fundamental truths, but it has always been, in virtue of its basis, a protest against the fundamentalist who demands uniformity, and denies the right and duty of private judgment. A warning needs to be uttered on the point, for in Great Britain as in America there is evidence of influences, ripening into movements, of otherwise sincere people, which are as harmful to true Christian Unity as the intolerance of the

Roman Church. Unless our witness to Truth is accompanied by the exhibition of love towards those who differ, it profits nothing. This does not mean that we are to fraternise with or tolerate error, but it does mean that we are to avoid schism, the greatest of all being separation from any brother or sister in whom we acknowledge the Spirit of Christ to be dwelling. When the Evangelical Alliance was formed in 1846, a series of "Practical Resolutions" were drawn up and agreed upon, being read and recommended at each Annual Conference of the British Organisation. It would be well if these Resolutions could be broadcast throughout Christendom to-day. One of them reads as follows: "That when required by conscience to assert or defend any views or principles wherein they differ from Christian brethren who agree with them in vital truths, the Members of this Alliance will aim earnestly, by the help of the Holy Spirit, to avoid all rash and groundless insinuations, personal imputations, or irritating illusions, and to maintain the meekness and gentleness of Christ by speaking the truth only in love."

A Presbyterian Affirmation.—An esteemed correspondent, who seems to think we overweighted the Fundamentalist point of view in commenting in our previous issue on the subject as it has come before Churches in America, sends us a copy of "An Affirmation designed to safeguard the unity and liberty of the Presbyterian Church in the United States of America, submitted for the consideration of its ministers and its people." It was signed by 150 ministers. We quote the following extract from our contemporary, *The Quarterly Register*, organ of the Presbyterian Alliance:—

> The signatories affirm and declare their acceptance of the Westminster Confession of Faith, as they did at their ordination "as containing the system of doctrine taught in the Holy Scriptures," but on constitutional grounds they disapprove of the action of the General Assembly of 1923 in elevating five doctrinal statements to the position of tests for ordination or for good standing in the Church, and so attempting to commit the Church to certain theories concerning the inspiration of the Bible, the Incarnation, the Atonement, the Resurrection and the Continuing life and Supernatural power of Our Lord Jesus Christ. "We all," says the document, "hold most earnestly to these great facts and doctrines; we all believe from our hearts that the writers of the Bible were inspired by God; that Jesus Christ was God manifest in the flesh; that God was in Christ reconciling the world unto Himself, and through Him we have our redemption; that having died for our sins He rose from the dead, and is our everliving Saviour; that in His earthly ministry He wrought many mighty works, and by His vicarious death and unfailing presence He is able to save unto the uttermost. Some of us regard the particular theories contained in the deliverance of the Assembly as satisfactory explanations of these facts and doctrines. But we are united in believing that these are not the only theories allowed by the Scriptures, and our standards as explanations of these facts and doctrines of our religion, and that all who hold to these facts and doctrines, whatever theories they may employ to explain them, are worthy of all confidence and fellowship. We do not desire liberty to go beyond the teachings of evangelical Christianity. But we maintain that it is our constitutional right and Christian duty within these limits to exercise liberty of thought and teaching, that we may more effectively preach the Gospel of Jesus Christ, the Saviour of the world."

British Empire Exhibition — Sunday Opening.—The agitation for the partial or entire opening of the Wembley Exhibition on Sundays is being closely watched, and our readers can be assured that from every standpoint everything possible is being done to meet the situation. It is rather complicated, but in addition to the services of the Alliance, and its United Council for Sunday Protection, an additional united Committee has been formed, from which good results have already been obtained. The agitation represents the efforts of a powerful organisation, with the brewing trade behind it, to open the public houses on Sundays, and, incidentally, to secularise the worker's day of rest and the Lord's Day. Unless the Churches, particularly the Church of England, become keener concerning the issues involved in the present agitation, and more firmly convinced that Christianity goes when the Christian Sunday is secularised, the battle may be lost. The matter should be brought forward and pressed in Church Councils, and in every possible way. On this and other questions the voice of the laity, men and women alike, is the only power which can turn the scale. We shall probably see some new and powerful movements among the laity arise from the prevailing situation in circles representing authority, Episcopal and otherwise.

British Empire Exhibition—United Evangelistic Campaign.—The arrangements for the United Evangelistic Campaign at the Wembley Exhibition are now so forward that unless unforeseen circumstances arise, the Campaign Bungalow will be formally dedicated and opened on Tuesday, April 29th. We hope a great many of our readers will arrange to visit the Exhibition on this day, so as to be present at the ceremony. The Bungalow stands in Quality Street, close to the British Government Building. It is best reached from the Wembley Park Station entrance, from which it is about ten minutes' walk. The Campaign, which is under the auspices of the World's Evangelical Alliance, is being planned by a United Committee, the co-operating bodies including the London Diocesan Evangelistic Committee, the Metropolitan Free Church Federation, the Mildmay Mission to the Jews, the Church Army, the Salvation Army, Y.M.C.A., Y.W.C.A., National Sunday School Union, National Young Life Campaign, and the World's Evangelical Alliance. The main object of the Campaign is Evangelisation, and this will be adhered to in all the work to be carried on, within or beyond the Bungalow and the Exhibition grounds. The message of the Campaign is the old, old story of Jesus and His love. It will be presented in many different ways, but the central object, to lead men and women to Christ, will ever be kept in view. Personal evangelism will form an important feature of the campaign, and efforts will be made to reach the large native staffs at the Exhibition with personal talks and literature in their own tongues. Scripture portions and other Christian literature will be distributed within and without the grounds of the Exhibition, but this will require much wisdom, and unless those so employed regard their mission in this light and make their work a subject of earnest prayer for guidance when to speak and when to keep silent, much harm may be done, and even serious difficulties arise. The distribution of literature in the Exhibition grounds is a delicate part of the campaign. Every day throughout the period during which the Exhibition will remain open a daily Noon Prayer Meeting will be maintained, and staffed by the various co-operating bodies in turn. The United Committee have secured the use on ten separate occasions of the largest Conference Hall in the Exhibition grounds, seating 1,500 persons, and here great demonstrations are being arranged in which we hope to have the help of notable Evangelists. Dr. John Macneill is coming from America. Gipsy Smith arrives in June, and much will be heard of him in London during the following six months. Beyond the campaign in the Exhibition grounds, the United Committee are planning campaigns in various parts of the Metropolis. A series of four great Tent Missions are contemplated, and all available Churches and Halls should be utilised to give the Gospel to the multitudes, largely increased by the unprecedented number of visitors the Exhibition is expected to attract to London. Now our readers all have something to pray about, and we do most earnestly ask that all the arrangements and plans may come under sustained remembrance before God, for "it is not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

Finance.—Our 76th Financial Year closed on March 31st last. There are still many who, despite special intimations, have not yet paid their subscriptions. The next six months must be a time of exceptional anxiety unless generosity is prompted all round, and the many-sided work of the Alliance borne up in prayer to God that all its needs may be met. Will all supporters please endeavour to realise that this statement is fact, and help accordingly?

"3 Press On."

A dark night,
With a dim light.

A fierce strife
For a weak life.

A still load
On a steep road.

But a glorious view
Of a future new;

And a Guide so true,
We can see us through

Till we gain the Height
And forget the night.

H. M.

The Universal Week of Prayer

Some Cheering Reports from the Foreign Field.

We wish it were possible for our readers generally to see the large number of letters which have reached headquarters containing reports on the observance of the Universal Week of Prayer last January. These home and foreign reports might fill a book, the authorship of which would be unique, for they come from every conceivable part of the world and represent the co-operation of representatives of the Churches, the Bible and Missionary Societies, and individual Christians of every continent. A few extracts from letters before us will enable our readers to grasp the wide-spread influence which the Week of Prayer exerts. The following are a selection only, and must be read as representative of many others as inspiring and welcome :—

From CAIRO.

At the meeting of the Intermission Council for Egypt, held in the autumn, I was asked to make arrangements for the Christian community of Cairo for the Week of Prayer, and to report to you concerning these meetings. We held these meetings in various religious centres of the city. The Monday evening meeting was led by the Venerable Archdeacon Palmer, in All Saints' Church. On Tuesday night we met in the Y.M.C.A., and we were led by W. R. Smith, the General Secretary. The meetings on Wednesday and Thursday were held at the Central Building of the American Mission, and we were led by Rev. R. G. McGill and Dr. S. M. Zwemer, both of the American Mission. The meeting on Friday was held in the American University, and led by the Dean of the College, Dr. R. S. McClenahan. The meeting on Saturday night was held in Wesleyan Methodist Church, and led by Mr. George Swan, of the Egypt General Mission. Prior to the meetings the Call to Prayer was distributed among all the Missionary Workers and Evangelical Pastors of the city. The meetings were not large, but there was a good spirit of prayer throughout, and we trust that much blessing will follow. I am sure all the Christian workers in Egypt appreciate the work you are doing to unify the prayers of God's people, and to bring us all into a common fellowship with Him. H. E. P.

From SALONICA.

I have pleasure in forwarding you the sum of 15s., the contribution of our Church congregation during the Universal Week of Prayer, and to inform you that we have had very edifying and lively meetings, with exceptionally large congregations. Unfortunately, the exchange for the Greek money is low, but for the Greeks, most of them refugees, it means much changed into the English money, though the amount seems small. Although a mite, we hope that we do something towards the noble cause of the Evangelical Alliance in trying to protect and keep up the freedom and purity of the Evangelical Faith.—A. M.

From the BISHOP OF UGANDA.

Thank you for the Legenda Programmes for the Week of Prayer which arrived some months ago. They are a great help in the different churches all over this land where Prayer Meetings are held, which generally are very well attended. I have sent your letter on to the Secretary of the Diocesan Council to see if we cannot arrange something about a collection, and I will let you know the result. J. J. Uganda.

The above letter was supplemented by the following :

I have pleasure in informing you that the Diocesan Council of the Native Anglican Church in Uganda have asked me to forward the enclosed cheque for £5 as a donation to the Alliance's Funds.

The Legenda Programmes were distributed throughout the Diocese, and during this Week Prayer is being offered throughout the Diocese.

Please accept our grateful thanks for all your Alliance is doing in the cause of Christ and His Universal Church.

H. Boulton Lasbury (C.M.S.).

From BRUMMANA (Mount Lebanon).

You will be interested to hear that out here our small community of Church members and of other Christian bodies had an encouraging Week of Prayer. The average number present was 32. The meetings were held in the evening, from 7 to 8, in our Memorial Hall. The chosen leaders, men and women, who were appointed by the meeting, spoke to the point, and encouraged others to share the responsibility of the meetings with them.

Many expressed the wish that such meetings should be carried out next year, and they will be looking forward to them. A. J. M.

From MOUNT CARMEL.

Just a few lines to let you know that we here at Mount Carmel, arranged for united services during the Week of Prayer, January, 6th to 12th. Last year it was our first attempt for united services, which proved a real blessing to those who united, and this year, we had the experience of last year to aid us, and we have by the help and grace of our blessed Lord better arrangements and a time of real blessing to all who united with us.

Every Church was represented, and there was union and the assurance of the Divine approval.

E. B. B.

From ESTHONIA.

I am privileged to report to you that in a far away corner of the World, in Karelia, Dago (Baltic Sea) Esthonia, we had the joy to daily follow the World's Evangelical Alliance's Prayer Week from January 6th to 12th, 1924. There were believers gathered from the Lutheran Church, from Baptists, etc. We all were united in fervent prayers for all the important matters mentioned in themes, the daily topics. H. E.

From LIHSIEN (SHANTUNG) CHINA.

The Week of Prayer this year has been observed by the Chinese Churches here with more than usual interest and profit. That season might well be termed a season of consecration, and even by the children. The Sunday-school children also have their separate meetings, and divided into six or more groups, with some thirty-six leaders for the various groups and the six days of meetings. Some three hundred or more attended each day, and all at the same hour, as though divided into small groups where prayer and testimony rose more readily and eager we were yet one in the service of prayer.

One reason for the special interest in, and attendance at these prayer meetings for the week was the fact that we had as a visiting guest and leader of each of the various meetings (each morning at a new station) Pastor K. T. Chang, of the China National Council, whose presence for those few days, together with the holding of a retreat for our workers was highly appreciated and helpful.

We are also grateful to the Alliance which every year so faithfully issues the call and prepares the topics. V. P. E.

From TAITUANFU (SHANSI), N. CHINA.

Let me first thank you for the literature you have sent me in preparation for the Week of Prayer. I am very grateful to have these sent so regularly.

This year, for the first time, we have been able to arrange for United Meetings. There are several Missions and Churches now working in this city, and, having already a United Evangelistic Association arranging for the carrying on of a Preaching Hall in the centre of the city, we were able to plan for united meetings for the Week of Prayer. It was decided to have all the meetings on the E.B.M. premises, as these are most central, but the leaders have been selected each evening by the different bodies willing to take part, viz., E.B.M., American Church of the Brethren, Assemblies of God, Chinese (Independent) Church, Y.M.C.A. and Salvation Army. The attendance has averaged about 50, and there has been quite a good spirit in the meetings. I am sure it has been good to have them, and it does help to make us feel our oneness with the people of God in all lands. May the desires thus quickened be wrought out in more devoted service during the coming year. E. E. B. M.

From CAJAMARCA, PERU.

The Week of Prayer was observed for the second time in the Free Church of Scotland Mission, Cajamarca, Peru, from January 6th to 12th of the present year, on the lines suggested in the universal programme. Following upon the usual Lord's Day services, when addresses were delivered on Colossians i. 12, and on Prayer, meetings were held every night during the week, with a well-maintained average attendance of about thirty-six—the large majority of whom were either true converts or persons deeply interested. As some recent converts had come a considerable distance for the express purpose of attending the meetings, some brief explanations of the day's subject for prayer were usually given at the morning prayers in our Mission home. At the evening meetings a different native convert opened publicly in prayer each night, and it was manifest that several of these had been taught to pray by the Spirit Himself. During the week's special season a meeting was started, and in many respects the prospects of the Mission are bright.

J. C. M.

From the Bishop in PERSIA.

This is just to say we held the meetings for the Week of Prayer this year as usual here in Ispahan and, I presume, also in the other stations in Persia.

Here in Ispahan we have to have three centres, one in the City for Persian Christians, one in Julfa for Armenians, and one in Jubareh for Jewish Christians. It is not very possible to unite on account of language difficulties. But, though we are not "all in one place" we are "all of one accord." J. H. L.

From KASHMIR.

During the last two years members of our congregation here have joined other congregations (we are two days' journey from any other congregation, and are the most northerly congregation in the Indian Empire) in the observance of the Week of Prayer during the first week in the year. During the week we have had an evening service in the Church, and addresses have been given by the Rev. C. E. T. Bloss and the Rev. J. S. Dugdale, of the Mission School; by Drs. Neve, Vesper and McLean, of the Mission Hospital, and by the Chaplain of the Church.

The season of the year is not a very good one for such meetings. Notwithstanding, the numbers attending during the six nights were 200 in 1913, and 193 in 1914, or an average each evening of 33, which is slightly higher than our average Church attendance on Sundays at this period of the year.

As a rule the speakers kept close to the suggested subjects, but naturally two subjects received special attention, viz., Politics, in view of the approaching meetings of the new House of Commons, and Church Unity, in view of the importance of this question, both in England and in the development of Christianity in India. F. R.

From TIENLING, MANCHURIA.

We have just finished the Week of Prayer here, and the Christians have been much helped by it. It was a help to think that Christians of all lands would be using the same topics and that prayer was ascending from many hearts to God. The translation into Chinese was sent from Shanghai. Women were gathered in for morning scripture study, and a united prayer meeting with the men was held at 4 p.m. with attendance of fifty. It has been requested that we hold such meetings very soon again.

We pray God may abundantly bless you in your work. ALEX. R. J.

From TOKYO, JAPAN.

I wrote you last on the 7th of this month and then sent you a few particulars that had reached us in regard to the Week of Prayer Meetings held last month. I now send a few more.

One of the missionaries also told me the other day that the Week of Prayer Meetings at Fukioka this year were much the best in every way that he could remember. He said the attendance was exceptionally large, the prayers were earnest and to the point, and the whole spirit was good. G. B.

The Reformation: Its Message for To-day.

Addresses given at the Great Queen's Hall Meeting on Thursday Evening, January 31st, 1924

THE World's Evangelical Alliance has arranged many great meetings at the Queen's Hall, W.; it has never arranged a more important or successful gathering than that which took place on Thursday, January 31st. It was a timely meeting, from various standpoints. The invitation pointed out that strenuous efforts are being made to repudiate those main principles which were enunciated at the Reformation, and which since then have been generally accepted as fundamental doctrines and principles of the Protestant Churches. Shortly after this statement and invitation appeared, the *Times* broadcasted the statement of the Archbishop of Canterbury, revealing the fact that for some time conversations had been taking place between representatives of the Anglican and Roman Churches relative to re-union. This fact greatly stimulated interest in the Queen's Hall Meeting, which could scarcely take place without mention being made of the conversations, and their purport being criticised. The Queen's Hall was crowded in every part. It passed no resolutions, but it re-affirmed in unequivocal terms the great heritage of the Protestant Reformation, and if our readers will take the trouble to read the speeches, a report of which follows, they will be encouraged and enlightened thereby. A great united meeting in the Royal Albert Hall is in contemplation, and the time was never more opportune for such a gathering.

At the outset of the Meeting the General Secretary of the Evangelical Alliance read the following extracts from letters from the Dean of Durham, the Rt. Rev. Bishop Welldon, D.D., and the Bishop of Bradford, both regretting their inability to be present, loud applause greeting both communications. Mr. Gooch also mentioned that he wished it to be understood that the meeting was in no sense a party one, all upholding the Reformation having been invited and being represented in the great audience.

From the Dean of Durham, BISHOP WELLDON.

The Deanery, Durham,
31st January, 1924.

I greatly regret that my engagements in the North of England prevented my acceptance of your telegraphic invitation to the demonstration on Thursday, January 31st. I should have been only too glad to raise my voice in the cause of the Reformation. For the difference between the Church of England or the Reformed Churches in Great Britain generally, and the Church of Rome, is not, I think, solely or even mainly one of creed; it is a difference in the whole conception of a Christian life; On the one side is liberty, on the other tyranny; on the one side is light, on the other darkness; on the one side is the British Empire, on the other is Spain and what once was but has ceased to be the Spanish Empire.

J. E. C. WELLDON.

From the BISHOP OF BRADFORD.

Horton Hall, Bradford,
January 29*th*, 1924.

It is with great regret that I find myself unable to be with you after all at your meeting on Thursday night.

Had I been able to be present, I should have had no hesitation in joining in your re-affirmation of the great Evangelical principles of the Reformation as set forth in paragraph 2 on page 7 of your programme:—

> Though four centuries have elapsed, we reaffirm our faith in the great Evangelical principles of the Reformation, especially in the distinctive doctrines of Protestantism, namely, the Supremacy of the Scriptures, Justification by Faith, the Completeness of Christ's Atonement, the Priesthood of all Believers, and the Right of Private Judgment. We believe that they are still the cardinal and vital principles of the Christian Faith.

If ever reunion between the Church of England and the Protestant-Nonconformist Churches in England is to be attained, I am convinced that on that basis alone can it be brought to pass.

I am not in the least ashamed of being called a Protestant for the word literally means—not, as some think, a witness *against* error, but—a witness *for* the truth. Only a positive platform can ever unite us in furthering the Kingdom of God, and if we proclaim the truth of the Gospel as recovered for us by our great Reformers, we may be content to let error and superstition shrivel away in the pure light poured upon them by God's Word.

ARTHUR BRADFORD.

THE RT. HON. SIR WILLIAM JOYNSON-HICKS, Bart., D.L., M.P.

Some four hundred years ago the Reformation began, and I think it is not undesirable that this great demonstration should be held to-night to reaffirm the principles on which the Reformation was based, and which I am sure is the opinion of us all laid the foundation of the greatness of our country, and, more than that, of the life of our people. I suppose, the greatest question in the religious world of to-day is, whether the Reformation shall be retained, or whether it shall be discarded; whether it shall continue to be the vitalising centre of the religious life of our people, or whether it shall be swept away. This meeting to-night is called to demonstrate, on your behalf and on behalf of all whom you represent, that you and they believe that to repudiate the Reformation would be fatal to the religious life of our people. All religious questions, in my mind, depend upon that one—whether we are to continue the Reformation, or, as I say, whether we are to discard it. The greatest problem that we have to consider to-day is how we are to bring the Gospel of Jesus Christ home to the people of this country, how we are to make it part and parcel of the lives of men and women, how we are to make the principles of the Gospel strong in every sphere of activity, national and religious activity, from the Parliament of our country down to the smallest church or chapel in the land.

But, for this, it is necessary to know what the Gospel is. We have got to decide whether that Gospel is to be merely a kind of ceremonial observance, a religion mediated for us by a hierarchy of priests, or whether it is to be the religion of the Spirit, bringing every man into direct and close touch with the Spirit of God. Before we can preach the Gospel, before we can have the Gospel as a living part of the life of our nation, we must know what the message of the Gospel is.

There is another great problem which depends almost entirely upon this question of the Reformation, the unity of Christendom. Whether that can be accomplished depends upon the principles upon which we are to unite—whether that union is to be a union based upon the authority of the See of Rome, or whether it is to be based upon the authority of Christ and His Gospel. We know that those two things are not the same and cannot be combined. We have to make up our minds, then, before we can settle the question of Reunion, whether we are to retain the Reformation, or whether we are to revive religious teaching and practice as they were in our land and Europe in pre-Reformation days. Remember, the Reformation was not an innovation. It was a return to early Christianity, and to first principles.

Let us see what it did. In the first place, it restored to us the Holy Scriptures as the Divinely inspired record of the revelation of God. It placed it in the position of supreme spiritual authority over the lives and hearts of our people. It brought spiritual liberty by giving us back the Bible. It placed the Bible in the common tongue. I like those words —"The common tongue"—in the hands of every man and woman who cares to read it. It enabled the Bible, through the agency of the great Missionary Societies, to go out from one end of the world to the other in the common tongue of every people, nation and language. This brought the Word of God into direct and close touch with the lives and homes of the people. The Reformation has thus given us direct and unimpeded access to Christ, without the intervention of a priest or the need of sacramental confession.

By what means did the Reformation enable us to get back to those first principles of Christ? In the first place, it abolished Papal jurisdiction in this country. Four hundred years ago the power of the Papacy had been growing for well-nigh twelve hundred years, —for four hundred years that power has been officially a thing of nought in this country; we have been free from the dominion of any foreign priesthood. We have asserted our own National freedom; we were able to assert and to maintain during those four hundred years the freedom of our National Church. And when I speak of the Church I do not mean one particular Church, the Church of England; I mean the whole Church of Christ in this land—the Church of all true believers, of all who believe in the simple doctrines of the Gospel of Jesus Christ. In the next place, as I said just now, the Bible was translated and

made free to all. Then there was the translation and purification of the Book of Common Prayer, a book which is the heritage not merely of my own Church, but is equally the heritage of every English-speaking Christian throughout the world.

What do we see as the results of this great Reformation? A re-vitalised Church and nation, a great and powerful development of spiritual life through these centuries, the whole growth and extension of the Missionary spirit in our land. It is in consequence of the Reformation that we have obeyed Christ's own words and gone out to preach the Gospel to every creature. In our national life we have founded a great deal on the Reformation. It carried on the revival of learning; it fostered the spirit which built up that Empire to which Bishop Welldon has lately referred. If you look at your history you will see that Drake, Frobisher and other great men of Elizabeth's reign, were the direct outcome of the Reformation. But the Reformation—do not let us forget it—was obtained at great cost. We in these easy times, are apt to forget what it cost. Men and women were imprisoned, tortured, burned at the stake, merely because they clung to the Gospel of Jesus Christ. Do we not do well to treasure their memory; do we not do well to remember in every century as the years roll on, and in every year and day of our life, those men and women who gave their lives in order that their blood might be the seed of a purer Christianity in our land? Remember those wonderful words of Macaulay: "A people that takes no pride in the noble achievements of remote ancestors will never achieve anything worthy to be remembered with pride by remote descendants."

We are met to-night because there is a definite conspiracy to undo the work of the Reformation. You will see it in many quarters. You will see it in my own Church quite definitely—men, clergy and laity, who openly state their desire to undo the work of what they speak of as the "so-called Reformation." They are alienating the people from the Church. Many men and women I know personally who have been alienated from the Church of England by these efforts to undo the Reformation. Well-nigh every day of my life I get letters from one part of the country or another, from people who say, "No longer can I go to my own Church because of doctrines and practices taught there." There is, above all, that indifference which is perhaps the greatest enemy to religion of anything in the world, the indifference of men who, if you ask them, will call themselves Christians, but who have no real Christianity in their lives, no love of God, no love of their fellow creatures, who live only for their own selves. These things we have to reckon with and protest against and remedy. It is because of them that we are here to-night.

Before I sit down I want, I feel, refer to one episode. I shall do so, I hope, in a spirit of friendship and loyalty to the leaders of my Church. I refer to the "Conversations" which have been recently taking place between some members of the Church of England and the Cardinal Archbishop of Malines. The "Conversations"—we are told they were not negotiations—have taken place unknown to the people of this land, stretching over a period of two years, with the cognisance, with the knowledge, with almost the benediction of my own Archbishop of Canterbury. ["Shame!"] I do not say that, but I do say to you that this is an evidence that it is highly desirable that we should reaffirm in the strongest manner the principles of our Reformation. There is no need for us here to-night to make any attack upon the Church of Rome. It has its own ways, its own people. We do not belong to it, and there is no need for us to attack it. But we, on the other hand, are bound to maintain the scriptural and reformed character of our own Church. And when I find men who purport to represent our Church going to Malines for these conferences, men with the cognisance of the Archbishop of Canterbury, two of them appointed by him, it seems to be something more than pious Conversations. Remember, this has happened before. Lord Halifax, twenty years ago, conducted negotiations with Rome, and the unfortunate Pope of those days, Leo XIII, was almost persuaded that England was prepared to return to its allegiance to the See of Rome. He actually was on the point of issuing a Papal Bull welcoming the submission of England to Rome. But Cardinal Vaughan, I think it was, went out to Rome and put him right on that point. It would not be a bad plan, Ladies and Gentlemen, for the Cardinal Archbishop of Westminster to go to Rome to-night and say, "It is no good continuing these conferences!" And it is no

good from the point of view of Rome either. Rome does not mean to alter, Rome does not mean to join in the Reformation.

If there is to be a united Christendom, if there is to be, as I for one devoutly hope, the most intense and closest spiritual unity of all the Churches that preach and teach the true Gospel of Jesus Christ, then let us first welcome all who accept the doctrine of justification by faith. But since these "Conversations" have been made public, various men on behalf of Rome have spoken. One leading Romish layman, Lord Bury, wrote to *The Times* this month: "In Catholic philosophy there are no such things as Churches. There is only one unerring and indestructible Church, whose centre is Rome. The Catholic teaching is that that united Church is Divinely safeguarded, and all the so-called Churches are merely apostasies which have fallen away from the Faith. The doors of Rome are wide open. Let Anglicans or any other members of the human race enter her courts of Divine doctrines; but you must come in one by one." I have before me another letter to *The Times* from Father Woodlock of Farm Street Church, and of the Order of the Society of Jesus. He also makes it quite plain and quite definite that Rome is not entering upon any negotiations with those who believe in the doctrines of the Reformation, but is only playing for time with a view of obtaining the submission of England as she had it before the Reformation.

I will say only one word more in regard to the matter of the Archbishop, believing, as I do believe, that he is sincere in the action he has taken in this matter. I know him personally, I have the privilege of his friendship, and no word will I say against his honesty of purpose. But I say this one thing. If you want the views of the Church of England communicated to any representatives of the Church of Rome, do not send those five men who went last year. Send the Bishop of Durham, send Dr. Chavasse of Liverpool, and with them he might have sent our friend the late Dr. Wace, Dean of Canterbury. They would have given a clearer and fairer view of the religious faith of the Church and people of England. I ask you, in conclusion, to reaffirm those great principles passed on by the Reformers four hundred years ago, to reaffirm your determination that, come what will, the principles of the Reformation will continue to be the guiding star of the nation, of the Church, and of the people of this great land.

REV. W. Y. FULLERTON.

All that I have to say will be but to echo the spirit of the fine words to which we have just now listened. It is to be remembered that in the midst of all the desires and discussions for Christian unity to-day, there are not wanting many people in this land who look upon the Reformation as an unfortunate incident in the history of the Church of Christ. Indeed, some of them go further and call it a deplorable happening, because it split the Western Church in twain. But, I venture to say, we who are here think it was far more deplorable that the Church at that time had sunk into such a condition that it needed such a drastic reform; and still more deplorable that so large a section of the Church at that time failed to reform itself. The historian of the reformation, Merle D'aubigny, says in the preface to his monumental work, that the impression left upon his own mind by his studies was, that "God is in history." And we can see that. The Reformation did not happen suddenly. God had prepared for it in manifold ways. All over Europe there were quiet souls who were feeling after the truth, just as in the days of Our Lord's coming there were pious people who were expecting His advent. The time was ripe for an impact of the Divine on the human, and men everywhere were feeling their way out of superstition to truth, and through the shadows to the day.

We do well to remember with some pride that the "Morning Star" of the Reformation rose in our own beloved land. We remember Wycliffe, and at Lutterworth you can still see many things that remind you of his brave witness; and though after his death they raised his body and burned it, it has been said, in unforgetful phrase, that the ashes cast on the river Swift were carried to the Avon, and by the Avon to the Severn, and so out to the ocean and to all the world. One of those who heard the truth from Wycliffe, another

great Reformer who followed, was John Huss whose name is to be mentioned with immortal honour. Playing upon the meaning of his own name, he said the Papacy of that day was the opponent of a goose (the meaning of Huss) and he prophesied—and the spirit of prophecy seemed to rest upon many people at the time—that there would yet come a day when there would be swift-flying eagles and keen-eyed falcons that would be raised up to oppose the Papacy. Savonarola spoke at Florence with such eloquence that they crowned Jesus Christ King of the city, and the populace in their enthusiasm cried out, "*Viva Gesù Cristo nostro Re.*" Then France, too, was forward in the movement, and if France failed, it was because she threw the sword into the scale. Nothing is ever accomplished by force. That was where Cromwell failed too; every stone that Cromwell built into God's temple by the sword was taken out again by those who followed. But there were those who resisted error in France. Farel the greatest. Then came Zwingli in Lausanne, and Calvin in Geneva; but chiefest of all in the Reformation, mighty Luther.

The 31st day of October, 1517, is to be remembered for ever, and remembered on this 31st day of January, as the time when he nailed his Theses on the door of the church at Wittenberg. He did not know how he had the courage to do it. Afterwards he said he was lifted out of himself, and if he were asked to do that again he felt he would not be able. God made him brave to resist the cajolery of his friends, and brave to confront the Emperor, brave to face the foe alone and say, "Here I stand; I can do none other; God help me." What you, Sir, said is true. Others have suffered and others have died that we might come to the place we occupy to-day, the place that brave men died for.

"The thoughts that brave men died for
We breathe cheaply in the common air;
The dust we trample heedlessly
Once breathed in saints and heroes rare,
Who perished, opening for their race
New pathways to the commonplace."

What was the truth that Luther brought to us? The first thing was that "The just shall live by faith." Three times that word came to Luther—once in his cell, once on his journey, and once while climbing on his knees the Scala Sanata at Rome, from which he rose in jubilation to have done with such idle fables for ever. With fresh meaning the word that Paul had written to Rome came to Luther in Rome, and Luther was the father of the Reformation, which, of course, makes Paul the grandfather of it; and Paul got the word from the prophet Habakkuk, and that makes Habakkuk the great-grandfather; and he got it from Abraham, the father of all men of faith. So Patriarch, Prophet, Apostle and Reformer have handed the truth down, and it is for you and me to continue to hand it down to generations yet to come.

There is no definition of faith in the New Testament, but there is in the Apocrypha, in the twenty-fifth chapter of Ecclesiasticus, and the twelfth verse, something that approaches a definition. May I quote the verse? "The fear of the Lord is the beginning of His love, and faith is the beginning of cleaving to Him." That is very fine. Faith is not intellectual assent. That will save nobody. Faith is what Luther discovered—the beginning of cleaving to the Lord. In the New Testament faith stands like a triangular pyramid with its sides opposing three different errors. Faith is opposed to works; we are not saved by doing, but by resting—resting in what Christ has done. Faith is opposed to doubt; we are not saved by fearing, but by trusting. Faith is opposed to sight; we are not saved by beholding, but by believing. The first truth of the Reformation is, then, that the just have a different life from other people, and they live their life by faith. Faith in Jesus Christ will breed faith in each other; and there is nothing that the world needs more to-day, certainly nothing that Europe needs to-day more urgently than faith. We lack it everywhere. Britain does not believe in France, and France does not believe in Germany, nor Germany in Poland, nor Poland in Russia, and America believes in none of us. If we could get faith in each other—and the only way to get faith in each other is to have faith in the Lord Himself—then there would be a new era of rest in this distressed world.

It was by faith that it might be by grace. There is nothing the Church of Christ, in all its sections, needs to learn more to-day than the doctrine of grace. Luther said, "The law says, Do this, and what it entails is never done; but grace says, Believe in Him, and immediately all is perfected." Grace does it. If I may emphasise grace by quoting three Roman Catholics, I think the doctrine will be beyond dispute. Pascal says: "It

takes grace to make a man a saint, and he who doubts it either does not know what man is or what a saint is." Lacordaire says: "That great moment when God enters into a man's life needs a special word to describe it, and that word is *grace*." Ronan says: "Grace is the most catholic of doctrines." I believe we should approach Christian unity along the lines of grace and along no other line whatsoever.

The third thing I may mention as a discovery of the Reformation was the open Bible. Luther never saw the Bible till he was twenty years of age, and his heart was aglow when afterward somebody made him a present of one. He threw the ink bottle at the devil in the Wartburg when he translated the New Testament far more than when he saw the apparition. But, unfortunately, he left some ink in the ink bottle, and the devil has been using it ever since. We have still a supply of ink; let us use it, therefore, that we may defeat the devil by the written word and the printed page.

I am going to show you two objects and spin a short parable on them. Here is one, and here is another. This is the Gospel according to John, in the Bengali language, and it is from the heart of India. In the year 1857 an Indian scholar bought this Gospel and carried it home, and for fifteen years in his village every Thursday and Sunday he read this Gospel to the people—this very Gospel. By-and-by Prem Chand died and bequeathed this Gospel to Nawa Singh who, more enterprising than his master, sought for somebody to explain it. He brought to his village the missionary, who found nine persons ready for baptism who had been led to Christ by that Gospel. That district in India, as large as Kent, has been evangelised by this very Gospel that I hold before you. The first leaf is gone; the book has been so often used. Now the first sentence, in Bengali, reads "We have found the Messiah." When the world finds the Messias it will come to its golden years. That is from the heart of India.

This is from the heart of Africa. The Romans were there as missionaries hundreds of years ago. They left behind them not a living word but a dead Christ on a crucifix, and here it is. Did that crucifix lead people to Christ? It became at first an instrument of magic, and by-and-by a fetish in the hands of a witch doctor. You have to choose between these two—The living word of the living Christ; or a dead symbol. Which is it to be? You and I standing for the Reformation, glorying in the Cross, say that it is the Word of God, mediated by the Holy Spirit, leading us to Jesus Christ, that is the hope not of Congo only, but of the whole world.

A man may be a Protestant and yet be a Catholic. In one of the magazines this month Archbishop Bernard, of Dublin, tells us that the Irish Episcopal Church, since its disestablishment, has decreased by one-sixth in numbers, but its donations to missionary enterprise have been multiplied by five. "What is the reason of it?" he says. This: that those scattered communities of Protestants, side by side with Roman Catholicism, unable to declare themselves Catholic, send their contributions to the great Missionary enterprise, which is a catholic enterprise of the Church, catholic in the sense of *universal*. So that to be a Protestant does not negative the thought that we can in the highest and truest sense be catholic. But I venture to say that no Protestant can be a Roman Catholic.

I have lately been the guest of one of the greatest authorities on Roman Catholicism in this country—Professor Paul, of Belfast. He showed me a book issued by Pope Pius X., a summary of Christian doctrine for children of tender years who have not yet partaken of their First Communion. Here is what they are to be taught in that diocese in Rome by obligation, and in the Roman Provinces, and, he would desire, in all Italy. First, they are to hear Mass every Sunday and on other commanded fast days. Second, to fast during Lent and at other commanded times, and not eat flesh meat on prohibited days. Third, to confess at least once a year, and to communicate at Easter in one's own parish. Fourth, to pay tithes due to the church according to usage. Fifth, not celebrate marriage in forbidden times, that is, from the first Sunday of Advent till Epiphany, and from the first day of Lent to the Octave of Easter. That was issued by Pope Pius X. in 1905, and published from the Vatican. That is the doctrine taught to children; nothing more. What idea can children have of the Gospel of Christ with only that instilled into their minds? "The only hope, even of reform, in a Papacy which has declared itself infallible is"—as Mr. Pulvertaft says in a

pamphlet which I hope will be republished—"that some day there may arise a Pope who will be infallibly fallible, and who will then declare that every Pope before him was fallibly infallible." If that day ever comes, perhaps the miracle will be wrought, but I very much doubt it.

One thing more. To refer again to what D'aubigny says that "God is in history." He is in history still. There is one Hand, only one, that breaks the seals. If our ears were tuned we should hear the cracking of another seal at this time. In the midst of the disturbances of our age Christ is going to reveal Himself in some wonderful way. It is for you and me to be prepared for His epiphany how and when He may be pleased to grant it; to stand firm and know that the anvil will always break the hammer; to know for ourselves that the truth of God is sure to be victorious; to realise that we are not to depend upon a faithly arm, upon human strength, but to live by faith in the living God. If I may conclude with Luther's brave words, that will suffice:—

"By force of arms we nothing can,
Full soon were we downridden;
But for us fights the Proper Man,
Whom God alone hath bidden.
Ask ye, "Who is that same?"
Christ Jesus is His name—
The Lord Sabaoth's Son,
He, and no other one,
Shall conquer in this battle."

SIR T. W. H. INSKIP, C.B.E., K.C., M.P.

We have listened to-night to some great speeches upon a great subject, and a great speaker is to follow me. I can hardly help feeling that there is but little that I can add, and I hope there is little that I shall spoil in trying to add to the speeches already delivered. The subject of this meeting, "The Reformation, its Message for To-day" is a great subject. We have all heard of the preacher—whether fact or fiction I hardly know—who never trusted himself to speak from the third chapter of the Gospel of St. John, the sixteenth verse, because it was a subject too great for him to take up. I feel a little of that to-night in speaking of the Reformation. It is a magical story in itself. The way in which humble men tore down the apparently unassailable fortress of Rome is a romance. The march of the forces of the Reformation is something which always fills me with amazement when I realise, as you must often have felt, the power of Rome even in the twentieth century. What must it have been in the thirteenth, and fourteenth, and fifteenth centuries, when all the learning practically that was in the world was in the power of Rome, and all the political influence of the world was possessed by Rome, and all the great people of the world were, if not in the pay, at any rate in the service of Rome. And the Reformers overcame because they were mighty in the Word of God.

Looking at the Reformation with a detachment which is proper to this indifferent and cold age—looking with that detachment at the struggles of the Reformation, we perhaps are a little shocked at the ardour with which people held their religious beliefs. We view with a little shame the intolerance even of the Reformers, or of Elizabeth, in relation not only to the Roman Catholics, but also to the Puritans who exceeded what were supposed to be the proper limits of Uniformity. We read, with a feeling that it is all very remote from us, of the times when Charles I. would suppress the Calvinists, and Parliament would suppress the Arminians, and of the struggle between the two which led to the famous scene in the House of Commons when the Speaker was held down in the chair while a resolution was passed condemning anybody who supported either Popery or Arminianism as a traitor to the Realm. It seems all remote from the conflicts and the controversies of this present day "Old forgotten, far-off things," "And battles long ago."

Yet I would that we could recapture a little of the ardour which the martyrs of that day felt. We are often told that, martyr for martyr, Protestantism persecuted as much as Rome did. Whether it be true—I think it is not true—whether it be true or false, there are two things that we have to remember.

First, it was Rome that taught Christians to persecute. The second thing to remember is that Rome never changes, while Protestant Christianity, I hope, has learned its lesson. We no longer persecute because freedom is the breath of our nostrils. But, at any rate, in those days, even if men did persecute, the age was heroic for men, aye, and women and even girls in the Solway Firth died for the faith because they held it so firmly. Nor do I say that all the Saints were among the Reformers. There were Saints in the Roman Church of that day, as there are Saints in the Roman Church to-day without a doubt; and if God's ancient sacrifice of a humble and contrite heart still stands, no doubt the incense of that sacrifice rises through the clouds of error and ignorance to the throne of God, and is accepted by no man priest. We condemn no Christian person, whether he be in the English, or in the Roman Church, when we glory in the fact that we were delivered by a mighty stroke for freedom from the tyranny that held this Realm and its Church in a pitiless grip. You, Sir, have referred already to the fact that the era of the Reformation was marked by exploits which, doubtless, owed their inspiration to the freedom which the Reformation had brought into the hearts of men. The Reformation was the greatest triumph of freedom that this realm has ever known. When Charles Fox acclaimed the Fall of the Bastille as by far the greatest event in the history of the world, he forgot the Reformation. The blows which were struck by the martyrs and leaders of the Reformation have procured for us the freedom that we now enjoy. As Rudyard Kipling, who has voiced many sentiments of the British race with unerring sense, said: "Suddenly all men rose to the noise of fetters breaking, and each man smiled at his neighbour and told him his soul was his own."

That was what happened when the Reformation took place in this Realm. If you want to see what the Reformation has wrought, look around you to-day. The Dean of Durham has bidden us contrast the state of this country with the state of any other nation that is in the power of Rome. When I have visited Spain I have noticed with interest and instruction the rule that no religious building, except a building connected with the Church of Rome, is to be allowed to have a prominent position in the street. The very Embassy Church of the British Empire, in Madrid, must hide its head as if it were ashamed, because it is not connected with the Roman Church. Those who would find their way to Jesus Christ without the mediation of the priest must do it covertly. In our own country, because of the Reformation, we enjoy that freedom, that civil freedom as well as that intellectual and religious freedom, which is peculiar to the Protestant nations of the world. When the sailors to whom you, Sir, have referred flouted the Pope of Rome, who had divided up the newly-discovered Western World between Portugal and Spain, England was not only richer for their exploits, but England was greater because she was enjoying the fruit of the freedom she had won. Shakespeare, in a noble passage which you all remember, put into the mouth of John of Gaunt words which were true not so much of John of Gaunt's time, as of Elizabeth's time:—

"This land of such dear souls, this dear, dear land,
Dear for her reputation through the world."

That was in days when freedom had become a dominant characteristic of the English people, when they were known for their freedom and were rejoicing in their freedom. When we remember the Reformation we do well to remember that the day when we give up the principles of the Reformation we give up also the freedom that it brought to us.

I would like to emphasise this. When the Pope of Rome was held to have no jurisdiction in this Realm, as you have reminded us, Sir, it was not the decision of a monarch, as some people would have us believe. It was not an act of revenge on the part of Henry VIII. It was the result of a purely English movement that had been going on for some two or three hundred years. It was under Henry I., in the twelfth century, that the Constitutions of Clarendon first began to nibble at the power of the Pope. There were two great Statutes in English history, two hundred years later, familiar to lawyers, which put a further curb on the power of the Pope; and it was a purely English and democratic impulse that worked itself out in those three hundred years eventually in the legal Reformation, and drove the Pope and the power of the Pope from this Realm of ours. What was it that gave life and spirit to the movement especially in its later stages? Is anybody so foolish as

to believe that that great power of Rome in this country was broken because a King, or Parliament, in some fit of anger, decreed it? It was the movement of a people that had been saturated with the spirit of the Bible, the spirit that had been silently absorbed from the Book which Wycliffe had given them, until it became part of the religious genius of the British race. The culmination that took place in the reigns of Henry VIII. and of Elizabeth was a culmination and not a sudden act of repudiation; it was the crowning-stone put upon an edifice that had been built up by the Spirit of God in the hearts of the people. Ladies and gentlemen, this freedom of access to the Bible, this right of private judgment, which is part of the great freedom that we woe—this we give up at our peril, and this we retain to the glory of the race. This meeting, I apprehend, is called partly to re-affirm that great right of private judgment which is inseparable from the possession of the open Bible, upon which the character of the British race has been built.

I was asked to speak at this meeting when, I think, all the other speakers had accepted, and I had for that reason no reluctance or hesitation in accepting. I should, however, have accepted if I had been asked for another reason—which is, that I think it is desirable that we who believe in those principles that the former speakers have so eloquently described should not be backward in expressing them. It seems to me we are too backward. We constantly hear it asserted that the principles for which Martin Luther stood have become a back number. So recently as a few weeks ago, I noticed in a review in *The Times* of the life of Ignatius Loyola this passage: "This at least seems certain: the cause of Luther and all the things he held most dear is now on the wane." Is that true? ("No.") If it is not true it is time that those who believe in the principles for which Luther stood made themselves heard in the councils of the Church and of the Nation.

The Conversations, to which reference has been made, with Lord Halifax are Conversations conducted by men, one of whom, Lord Halifax himself, apparently believes that the Popes of Rome exercise a supremacy *de jure divino*, and urges that the real difference between Anglican and Roman is as to the prerogative of the Holy See. The *prerogative* of the Holy See—that is not the question. It is the *teaching* of the Holy See. When, as has been said to-night, the Church of Rome is prepared to amend its teaching, to make it agreeable to the open Word of God, then will be the time to consider what politically and legally is involved in the prerogative or temporal power of the Pope of Rome. The real controversy is as to what the Pope of Rome teaches, and whether it is agreeable to the standard of our faith, which is simply the Bible, the whole Bible, the Word of God.

I have but one thing more to say. We speak much to each other, as in public, of the union of the Churches. There is one union that is much nearer, much more real than any artificial bonds between the Church of Rome and the Church of England. You, Sir, have suggested emissaries who might, better than those chosen by the Archbishop, arrange a union with the Church of Rome—I do not say *arrange*, but discuss the conditions of union with the Church of Rome. But what about a union of the Protestant Churches in this Realm of ours? I am not much of a theologian, but if the Archbishop of Canterbury sets Lord Halifax to negotiate with Rome, and trusts him to make plain the position of the Church of England towards Rome—if he will appoint me to negotiate with the Nonconformist Churches, I will guarantee to make plain and to preserve the essential position of the Church of England. But no, when you negotiate with Rome you appoint people as near as possible to Rome. But when you negotiate with those who are almost as near to us in the Church of England as our own members, you appoint people who are further off than we should like to see them from union with these Churches. But I do not much believe in these artificial unions. I believe in a union more intimate—a union of heart to heart—than anything that can be wrapped up in formularies or Prayer Books. What I find in connection with the Protestant Churches of Christendom, and particularly in this Realm, is that we all read the same Holy Book, we all sing the same songs of Zion, we all rest in the faith of the same Immortal Son of God. In that faith let us stand, in that faith let us march, for in that faith, and in that faith alone, we will conquer.

ADDRESS BY REV. J. D. JONES, D.D.

England owes much to the Reformation. She owes her religion to the Reformation. She owes her liberties to the Reformation. She owes even her national greatness to the Reformation. For with the intellectual freedom that followed there came strength, virility, life. England was but a small power when the Reformation broke out. Spain was the dominant power of the world. England welcomed the new light; Spain refused it. England dates her greatness from the day when she accepted the Protestant faith; Spain dates her decay from the time when she stamped out all efforts at religious reform by means of the murderous Inquisition. England realised all this fifty years ago and was stoutly, impenitently Protestant.

But from another point of view this change of temper has not been without its peril. Our charity so easily degenerates into laxity, and our breadth of mind so easily becomes sheer indifference. That is the danger we are in to-day. People talk as if it argued breadth of mind to speak of Protestantism and Romanism as if there were not much difference between them, and as if it didn't matter very much which system was adopted. That is carrying charity to the length of being disloyal to the Gospel. The New Testament exhortation is not that we should be silent and dumb about the differences between us—but that we should contend earnestly for the faith once delivered to the saints. Speaking for myself I cannot pretend that the difference between Protestantism and Romanism doesn't matter. To me it matters much. For myself, I cannot regard the difference as trivial. It is all the difference between truth and error. I can quite frankly and unreservedly admit that pious and devout Romanists have their place in the Holy Catholic Church and yet maintain that Romanism as a system is unscriptural and hurtful to religion.

And Romanism is lifting its head in this country of ours. It is alert, aggressive, pushful. It makes arrogant claims. Cardinal Bourne the other day seemed to claim that the only real religion in England was to be found within the borders of the Roman Catholic Church. But I should not be unduly alarmed if it were only the avowed and open Romanists we had to deal with. But we cannot close our eyes to the fact that a large and powerful section of our own Protestant Established Church openly deplore the Reformation and regard it as something like a blunder and disaster. Archbishop Benson considered the Reformation was the greatest event in Church history since the fourth century, and deplored the tendency of the clergy in his day to be "fingering with the trinkets of Rome." They are doing more than fingering the trinkets. They are trying to undo the work of the Reformation, and are earnestly seeking reunion with Rome. I have no right as a Free Churchman to criticise the doings of the great Anglican Church. I have no right to object to the conversations that have been proceeding at Malines. If the time were ripe it would be quite proper for the Protestant and Roman Communions to approach one another, for clearly there must be a reconciliation between them before Christ's great prayer for the unity of His people can come true. But I see no sign to suggest that such an hour has come. Rome has shared none of the errors which constrained the Reformers to separate from her four centuries ago. So with a full sense of responsibility for my words, I want to say quite frankly, that there is absolutely no chance of reunion with Rome, *as she is*, so far as the Free Churches of England are concerned. We are not going to be entangled again in a yoke of bondage. We shall stand fast in the liberty with which Christ made His children free. In the meantime, however, these conversations are jeopardising those infinitely more hopeful negotiations which have been going on for closer union amongst those who hold the Reformed faith. For between the Roman and the Evangelical conceptions of religion there is really a great gulf fixed. It is impossible for a man or a Church to belong at the same time to both camps. We have got to choose between them. Rome boasts that she never changes. Well "never" is a big word, and down in the heart of me I have a faith that error must perish some day, and the truth be established. But she has not changed as yet. Indeed, since the Reformation, she has added dogmas to her creed which mark a still wider departure from the New Testament faith. And so—while not

disputing the Christianity of Roman Catholics as individuals—we say quite frankly we desire no reunion with the Roman Church, for we could not unite with Rome except at the price—as it seems to us—of sacrificing truth. Our business at present is to stand fast by our Protestant faith, which is the New Testament faith, and to ground our people in it. We urgently want an educational campaign so that our people may really know what Protestantism stands for, that they may realise that it stands for certain great and vital things and that they may be able always to give a reason for the faith that is in them.

There is another reason why Protestants have grown a little bit slack and careless. We have come to our Protestant privileges without cost or struggle. It was with a great price our fathers purchased this freedom, but we can say with St. Paul that we were free-born. But to be "freeborn," while a great blessing in itself, has its perils. What has been lightly and easily come by is often cheaply held. Men who have had to work strenuously and hard to win their fortunes know the value of money and use it thriftily; the children who are born into affluence and have never known the touch of struggle, often waste and squander it. Our fathers who paid the price for Gospel freedom and the open Bible, knew the worth of these precious things. Even their late descendants were not allowed to forget the cost, for Foxe's Book of Martyrs was to be found in most Protestant households, and the names of martyrs and confessors like Tyndale and Hooper, Ridley and Latimer, and the gentle Lincolnshire lady, Anne Askew, were held in high and sacred memory. But Foxe's Book of Martyrs has disappeared and the memory of the struggle and the cost has grown dim and we—who have inherited our privileges without money and without price—have no vivid realisation of their worth and may lose them through sheer supineness and sloth. It is well that a meeting like this should be held. It is well that those who love their Bibles and their Gospel liberties should bestir themselves, lest while they sleep the strong man should break into their house and steal their treasure.

Protestantism stands firmly for the *Open Bible*. The Bible is what the Germans call the "formal principle of the Reformation." When Luther attacked Tetzel the monk who conducted the sale of indulgences, he had no intention of quarrelling with the Church. He thought very likely that the scandal had only to be brought to the notice of the authorities for them to condemn and repudiate it. But, instead of repudiating it, the Pope's authority was quoted as making the traffic legitimate. When Luther quoted scripture, Tetzel and his sympathisers quoted the Pope. In a word, the whole question of authority in religion was raised, and when it came to choosing between the Pope and the scriptures Luther had no difficulty in putting his faith in the Scriptures. Little by little he was driven to the position that no practice or custom was valid, even though sanctioned by Popes and Councils, which offended against the plain sense of Holy Writ. "To the law and to the Testimony" was his constant challenge. "Will you or will you not retract?" they said to him at Worms. And in reply he said, "Since you require a simple and plain answer, I will give you one without horns and teeth and it is this, Unless I am convinced by the testimony of Scripture or by the clearest reasoning by means of the passages I have quoted, and unless they render my conscience bound by the word of God, I cannot and will not retract, for it is unsafe for a Christian to speak against his conscience."

It was because the Bible became their Court of Appeal that the Reformers made it their first business to place the Bible in their own tongue in the hands of the people. It was on the Bible they based their case. The sixth Article of our own Established Church states the Protestant position quite admirably "Holy Scripture containeth all things necessary to Salvation, so that whatsoever is not read therein nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith or be thought necessary or requisite to Salvation."

And in thus making Scripture the authority in matters of faith, I will maintain that Protestants have both reason and common sense on their side. For in the first place, it is in Scripture we get Jesus Himself, living, working, speaking. The New Testament is our FIRST HAND *authority*. We may differ still in our opinion about Oliver Cromwell, but I suppose we shall all agree in thinking that Carlyle was right in believing that the things that would be really authoritative for Cromwell and would really reveal the man,

would be not the opinions formed of him by writers of the eighteenth and nineteenth centuries, but the letters and speeches of Cromwell himself. In exactly the same way, to find Jesus, to know what He was and did, we should naturally go, not to the Fathers of the third and fourth centuries, but to the original sources of information, those Gospels which record for us the acts and words of Christ Himself. That is to say, reason and common sense unite to assert that not Church traditions or the decrees of Councils, but Christ Himself as revealed in the New Testament should be the supreme authority in all matters of faith.

But, some one will say, do not the Romanists believe in the authority of Scripture? Yes, in a sense they do. But side by side with the authority of the written word, they maintain the authority of tradition of the Church as expressed in the decrees of its Councils, and of the pronouncements of infallible Popes. And this means, in effect, that articles of belief are added which find no place in the New Testament. And if the objection is raised again that there must be room for development, I agree, so long as it is a case of development. That is to say, every so-called development must be as natural and inevitable an unfolding of New Testament and Apostolic truth as, say, the oak is of the acorn or the crocus or hyacinth of early spring is of the bulb or plant in autumn days. But are the characteristic Roman doctrines and practices developments? Is the cult of the Virgin a development? Is the worship of saints and relics a development? From what root in the New Testament do they spring? Of what germ are they the natural and insistent unfolding? They are not developments. They are contradictions and perversions of New Testament truth.

And that is the charge I bring against the Roman doctrine of the authority of Tradition and Councils and Popes—it makes void the Word of God. It obscures and contradicts the New Testament. From all this we turn to the living Word. It is authoritative for us. Not simply because it contains the oldest witness to Christ, but because through its pages God speaks. We may differ in our theories of Scripture—but we know it is the word of God. Our consciences tell us so. We have the witness in ourselves. We believe it not because some Church guarantees, nor because of any infallibility it is supposed to possess; not even because we believe its books were written by certain individuals. The authority of the Bible is independent of questions of date and authorship. We believe in the Bible because, in Coleridge's deep words, "it finds us"; because through its words deep calleth unto deep and the infinite God speaks to the infinite heart of man. To that authenticating Divine word we make our appeal. "Holy Scripture containeth all things necessary to Salvation." That is a truth confirmed by all history and experience. Multitudes of men and women who knew nothing of the accretions made by Councils and Popes have, by reading this book, found Christ, and believing on Him, have found life. They have been redeemed from guilt, succoured against temptation, comforted in sorrow, delivered from sin. And with the Christ they found Him to accompany them, they have gone down to the valley singing and everlasting joy has been upon their heads. "These are they," said Jesus, "which testify of Me."

Protestantism also stands for the *Open Mind*. The Reformers not only appealed to the Scriptures, they translated them. They put them in the hands of the common people. They believed that the people could read and understand. To use the old familiar phrase—they believed in the right of *private judgment*. Now we must be clear as to what exactly we mean by the right of private judgment. It does not mean, as some seem to think, that every man has a right to think just as he pleases, and to believe just what he likes. That would be, as Dr. Dale says, the right of private fancy, not of private judgment. The right of private judgment means that every man is competent to weigh the facts and decide upon the facts as presented to him in Holy Scripture. That is a right which the Roman Church repudiates and denies. The Bible, it says, is not of private interpretation, but can only be read and understood through the Church. The claim that only through the Church can the Bible be properly read and interpreted implies that some special gift of illumination has been conferred upon the priesthood. But that is an assumption which Protestantism repudiates and denies. God has bestowed no spiritual gifts on any class of men which He is not willing to bestow upon all. He needs no intermediary in order to make

Himself known and understood to the believing soul. "You do not think you can doctor yourself when you are ill," said a Roman Catholic friend of mine, "you send for the physician. You do not think you can manage your own law affairs, you send for a lawyer. Why should you think you are able to read your own Bible and manage your own religious affairs without the help of the priest?" But he entirely misunderstood the position. We consult the doctor and the lawyer because they have expert knowledge which is denied to us. But when it comes to religion the case is different. There is no knowledge given to the priest which is denied to the Christian commonalty. For clerical training does not necessarily make a man master of the Bible. Master of its externals and its letter he may be, but not of its deep spiritual truths. These things are spiritually discerned. And when it comes to the Spirit God makes no distinction. He pours it out upon all His people. "We," said John, and he spoke for the entire Christian commonalty, "have an unction from the Holy One and know all things." Scripture affirms the competence of the individual every-day Christian, and all history and experience confirm it. We *know* that private persons are competent to read and understand this book. We *know* that even to those who sit in the seat of the unlearned, it reveals its secret things. We *know* that things hidden from the wise and prudent are still revealed to babes. We *know* that the entrance of this Word gives light and that by the mere reading of it men have laid hold on the eternal life. Indeed, ladies and gentlemen, I will go so far as to say that without the exercise of private judgment there can never be a genuine faith. Two dignitaries were discussing the attendance of undergraduates at College chapels and the one said, "Well, compulsory religion is better than no religion at all." "Indeed," said the other, "I should have said there was no difference." And there is no difference between a compulsory belief and no belief at all. Blind submission is not faith. True faith implies the assent and consent of mind and will. The Bible asks for such assent and consent. Its appeal is "search and see." It challenges men as thinking and intelligent beings. And men do not really believe until they get beyond the stage of hearsay and tradition and can say to every human teacher, "Now we believe; not because of thy saying, we have read for ourselves and know."

"But see," our friends object, "what your exercise of private judgment results in—chaos, anarchy, endless differences," and therefore they bid us notice the manifold divisions of Protestantism. These differences are often grossly exaggerated. But were our differences far more serious than they are, I would say, better our intellectual freedom with all its penalties in the way of differences, than the kind of uniformity of belief produced by the submission of our beliefs to the rule and direction of an external authority. What kind of a unity is that? It is a unity purchased at the price of life. "They make a desolation," said the old Latin historian in one of the most biting of his epigrams, "and call it a peace." I might adapt the saying and apply it to that Church which seeks to secure unity and agreement by insisting on submission to ecclesiastical authority. "They sterilise the intellect and call it unanimity." We do not want unanimity at that price. God called us to freedom—to mental and spiritual freedom. We will hold no terms with a doctrine which would put the mind in chains. We will stand fast in our liberty and especially in our liberty to read God's word for ourselves. Far from wishing to take the Bible out of the hands of the people we say with Erasmus, "I wish that even the weakest woman should read the Gospel, should read the epistles of Paul. I wish they were translated into all languages so that they might be read and studied not only by Scotsmen and Irishmen, but also by Turks and Saracens. I long that the husbandman should sing portions of them to himself as he follows the plough, that the woman should hum them to the tune of her shuttle, that the traveller should beguile with their stories the tedium of his journey. For this book is everybody's book and all who read it may understand and be made wise unto Salvation.

We stand for the Bible and for the open Bible—the open Bible submitted to the open mind. We want no "chained" Bible. We want no Bible closed against the common people by being printed in an unknown tongue. We stand for a Bible set free to do in the hearts of men its own convicting, saving and redeeming work.

And for the defence of that open Bible, and the right of every one to read it, we Protestants are set in these anxious and troublous

tions: The Bible is the bulwark of our Protestantism. It is the palladium of our liberties. It has entered into the blood, and brain and heart of the British people; and it has made them what they are. A resurgent Romanism might seek to take that Book from us; and claim it against us, and make it again just the possession of a few. But we say to every one who would chain and padlock this book, "Hands off!" Tyndale, Ridley, Latimer and many another gave their blood that we might possess the open Bible, and you and I, the descendants of these brave and heroic men, must see to it that it is never closed again. This was the "light" of which brave old Latimer prophesied when he was burning, that it should never be put out. England has walked in the light of it for three centuries and a-half, and by the grace of God we shall walk in it still, for as the old rhyme says:

"It has cost too much and has burned too well
For this glorious land in which we dwell
To let it go out! Ay, we'll keep it still.
Let others walk in what light they will,
By the grace of God it shall not go out.
As our children recite the ringing shout,
Latimer's light shall never go out
However the winds may blow it about.
Latimer's light is here to stay
Till the tramp of the coming judgment day.

Evangelisation in Malta

The World's Evangelical Alliance is the only Missionary agency furthering evangelisation on the Island of Malta. This difficult sphere of labour for Christ and His Gospel partakes of the difficulties attaching to missionary work in Moslem lands, although the opposition arises from Roman Catholic intolerance rather than from Mohammedan fanaticism.

Most of our readers are aware that Malta is the most bigoted Roman Catholic country in the world, rivalling even Spain and parts of South America in ruthless determination on the part of the priests to exterminate if possible all and every evidence of evangelical life or labour. Happily the long-continued efforts of the Evangelical Alliance have resulted in a measure of religious liberty which affords great hope for the future. Clause 36 of the Malta constitution now provides that all persons in Malta shall have full liberty of conscience and the free exercise of their respective modes of religious worship; an Imperial guarantee of much value, but limited for the present by the absence in Malta of strong leadership to enforce the privileges and rights of Maltese evangelicals in keeping with those of all the subjects of His Majesty the King in every part of the British Empire.

On various grounds it is safe to say that the arrival of education and modern institutions in Malta is creating an awakening among the Maltese generally which sooner or later will result in a social and, it is to be hoped, spiritual revolution, similar to the conditions in Czechoslovakia, where within five years two million people have left the Roman Catholic Church. This is the great hope for Malta and the Maltese, where the prevailing ignorance and superstition, coupled to mediæval persecution on the part of the Roman Church, needs no recognition such as that given by the present Governor on Candlemas Day at the annual ceremony of the presentation of Candlemas candles by the parish priests of Malta to His Excellency at the Palace, described by the *Malta Chronicle* as the "Governor's stirring address to the parish priests." This kind of thing in a part of the British Empire must be criticised, and be criticised strongly, so long as there is one earnest evangelical Maltese on the Island, who, because of his love for the Bible and desire to worship God according to his conscience, has been publicly excommunicated and his business prospects ruined, so long must official recognition of the false claims and pretentions of the Roman Catholic

Church on the Island find a protest and its echo in the hearts of tolerant Protestants in England, Scotland and Ireland, and all parts of our Empire. Steps must be taken to bring before the present Colonial Secretary and Parliament the existing conditions of Protestantism in Malta, so that at all costs religious liberty for all classes and creeds may become something more than an assurance on paper. The Protestant Churches in Malta are numerous, but it should be pointed out that they are uniformly outside any participation in the work of evangelising the Maltese. The British Chaplains, on grounds of their official position, refuse any association with this work, and no Protestant Clergyman or Minister on the Island will face the issues, and either in virtue of Clause 56 of the Malta Constitution to which reference has been made, or on other grounds, permit the use of their Church or halls for a gathering of Maltese evangelicals as such. This is a scandal, and it is to be hoped that the mention of the fact will stir action so that the Protestant Churches may be able to extend the privileges of the Gospel of Christ as much to the Maltese as to the British population on the Island.

The Marriage question, too, is another scandal concerning which nothing too strong can be said. There is no Civil Marriage on the Island of Malta. The Evangelical Alliance has stressed this disability to the Maltese and others in successive Parliaments, but nothing has been done; and on the last occasion, during Mr. Asquith's Government, when a question on the subject was raised in the House of Commons whether the Prime Minister would take into consideration the need of a uniform Marriage law applicable to the whole British Empire, and would cause enquiries to be made with the object of gaining the adhesion of the self-governing Colonies to the proposal, Mr. Asquith replied, "That the difficulties attending such a proposal are so great that I fear I cannot undertake to do so." This question must now be pressed more resolutely, for cases are arising in Malta among those who have left the Roman Catholic Church, and are unwilling therefore to be married in that Church, which leave the parties in a state of disability unless they leave the Island.

Beyond these and other facts related to evangelisation in Malta, one can speak favourably of the intellectual and social awakening in Malta. Such institutions as the new King George V. Hospital, which Dr. Milne, the superintending medical officer, kindly conducted me over, and which is intimately associated with the names and generosity of Captain and Mrs. Wisely, the splendid King Edward VII. Sailors' Rest, now under the superintendence of an able Welshman and his wife, Mr. and Mrs. Messam, also the coming of the Boy Scouts and the Girl Guides, and other evidences of reform, give cause for hopes for the future in keeping with both Maltese and British aspirations. The prevailing need is for definite action by all concerned so that while Roman Catholics enjoy religious liberty in all parts of the British Empire, similar privileges may be extended and maintained for all classes and creeds on the Island of Malta, whether Maltese or others, all of whom fall in the family of the British Commonwealth of nations.

One can report favourably on progress in the work of evangelism in Malta since my last visit to the Island in 1921. The circulation of the Holy Scriptures and other Gospel literature is having its effect, for the Gospel itself is the power of God unto Salvation to every one that believeth. There are numerous converts from Rome and new centres of influence and interest opening up here and there on the Island. Plans have been formulated for greatly increasing this interest, but funds for the special work are urgently needed, and perhaps the greatest need is a permanent Mission House on the Island, which could be erected or purchased for a sum of £2,000, towards which one gift of £100 has already been contributed. Will our readers everywhere make this a subject of prayer?

H. M. Gooch.

The World's Evangelical Alliance: Its Origin, Development, and Outlook.*

By Henry Martyn Gooch (*General Secretary*).

Any attempt to sketch the origin, development, and outlook of the World's Evangelical Alliance must first deal with the question: What is Christian Unity? It was that question which gave rise to the Evangelical Alliance seventy-seven years ago. There might be various answers to the question. For instance, the Catholic reply would be that the three great branches of the Catholic Church, the Roman, Greek and Anglican, should come together, that the Free Churches should sink their differences, a thing they are unlikely to do, and accept authority constituting an overwhelmingly powerful society which shall represent Christ in the world. There is some grandeur in this idea, but even if this unity were accomplished the great majority of Christians, at least English-speaking Christians in the world, would be left outside of its comprehension. Is there a grander ideal, one more capable of realisation? Is there a reply to the question which covers not only time, but eternity, and which is capable of consummation and manifestation here and now? The World's Evangelical Alliance claims to answer the question. It points to Christ the Saviour of mankind Who uttered the words, "On this rock I will build My Church," and Who subsequently agonised and prayed in the garden of Gethsemane "for them also who shall believe on Me . . . that they all may be one." There are individuals, of many Churches and nationalities, differing in outlook and temperament, speaking various languages and dialects, and yet all alike acknowledging the authority and headship of the Lord Jesus Christ, all knowing themselves to have been redeemed by His precious blood and regenerated by His gracious Spirit, and being thus drawn together in faith and gratitude towards Him they are spontaneously and in reality drawn together in mutual fellowship and co-operation in the things which concern the Kingdom of Christ. A true test for Christian discipleship, as well as for Christian unity is whether we desire first and foremost the Kingdom which is not concerned with eating and drinking, but "righteousness, peace, and joy in the Holy Ghost."

This brings me to the origin of the Evangelical Alliance. Its birth took place at the great united Conference held in London in 1846. Eight hundred delegates came from many foreign lands, all the Evangelical Churches being represented, and as one reads the records of this first conference one is impressed with the fervid and brotherly love which prevailed throughout. That initial conference affirmed many things. They affirmed the Church of Christ to be one Church, hence that their aim was not to create unity, but to discover and manifest it. They deplored divisions, and while making it clear that they did not wish to do other than work with the Christian Churches as human organisations, they formed an Alliance which was to stand as a central and world-wide body to express the true unity which underlies all Christian divisions, and to foster love and brotherly fellowship in good works. Such a Conference was bound to issue in practical results, and before the delegates broke up and returned to their own countries Romanism was realised as a fact and menace to the Gospel, Infidelity was discovered as the foe of Christ and the Christian faith; united Prayer was agreed upon as the most powerful concomitant to united effort and so the Universal Week of Prayer was initiated. Sympathy was expressed with Missions, and unity on the Mission Fields commended and sought; the maintenance of Evangelical truth in a spirit of love was laid down as an essential feature of such an Alliance; and a striking illustration of the sympathy of all parts of the human body with each other was demonstrated by a further unanimous agreement that the Evangelical Alliance should seek to help persecuted Christians in any country, and to promote

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Religious Liberty throughout the world. Many books have been written on the formation of the Evangelical Alliance. In these few sentences I have tried for the sake of space to condense matters as far as.

Let me now put another question: "How far have the ideals and intentions of the founders of the Evangelical Alliance been realised?" Seventy-seven years have passed since the assembling of the Initial Conference. Its results have been far beyond the most sanguine anticipations of its delegates. The seed planted humbly, but with faith before me I dare to affirm a Divine planting, has grown into a tree, the roots of which have taken hold of all countries, its branches spread over the entire world. Where is the name and work of the World's Evangelical Alliance unknown? Where is the country which has not felt the influence of its efforts for Christian Unity, for Religious Liberty, for the amelioration of persecuted or suffering Christians, for the direct work of evangelisation, as in Russia, where even the prison-houses have been opened to the ministrations of its apostolic agents, and where in earlier as in later years, in days of religious oppression as in those of religious liberty, its funds, its prayers, and its influence have been the means of succour and sympathy to Stundists and others? But not only in Russia, almost every country of Europe, and many lands beyond, have witnessed the persistent but quiet and unostentatious efforts made by the Evangelical Alliance in these and other directions, sometimes the British organisation acting alone, and at other times by the combined efforts of the various branches in Europe and the United States of America. The development of its activities has adjusted itself to changing conditions, and every new phase of religious life and service has found the Alliance ready to adapt itself as a central and co-operative body at the disposal of Christians and Churches of every country, and yet always without relinquishing those great principles of unity, liberty and fraternity, which are essential to the Gospel of Christ, and which are being applied to-day to nations and national life as the only panacea for a world the greatest need of which is to know the things which belong to its peace.

The fellowship of Christians of different communions and nationalities which the Evangelical Alliance represents has influenced, and given birth to other associations and institutions, undenominational and interdenominational, which have vigorously worked and manifestly flourished. The Young Men's and Young Women's Christian Associations, with which from their inception the Alliance has ever maintained friendly and co-operative intercourse, have, perhaps lived with greater vigour, and to greater effect, than would have been the case had the Evangelical Alliance never come into existence. Under its influence kindred Churches have coalesced and combined in various mission and missionary enterprises, and it is on the mission fields to-day that its most powerful influence, direct or indirect, is to be seen. The Universal Week of Prayer, the annual programme of which is translated into many foreign languages and dialects, is almost a festival of Christian Unity and fellowship in prayer in missionary lands. In China, for instance, where the newly-formed National Christian Council of China acts as the agent of the Alliance, the programme of the Universal Week of Prayer, printed in the Chinese language is circulated by tens of thousands to every part. In Japan similar services are rendered to the Alliance by the Japan Book and Tract Society, and the same can be said of almost every other country. In the United States of America some twenty millions of Christians join in this great world concert of united prayer at the commencement of each new year through the agency of the Federal Council of the Churches through whom the universal programme is reprinted and circulated in the name of the World's Evangelical Alliance. This is a subject which could be greatly enlarged upon if space allowed. Eternity alone can reveal the full extent to which God's seal has been set upon this one department of Alliance work, and its influence widens annually.

The outlook is promising. Nothing has occurred to interfere with either the principles or the practical work of the Alliance. They are the most needed assets of the Christian Churches of to-day. The great war has changed some things; it has not changed the plans or purpose of God in Christ Jesus. It is the fulfilment of these, in keeping with the Bible, which the Alliance regards as Divinely Inspired, Authoritative, and Sufficient, that it has sought from the first, and is seeking to-day. The first of

there is not the establishment of the Kingdom of Christ—nothing can interfere with its coming, for He Himself is coming for the purpose, and for that coming we daily pray—*it is the unity of all those who believe on Him.* To keep the heart of Christianity vital and to promote the fellowship of all members of the One Church of which Christ is the head not only gives an outlook, but provides an incentive. And this is a work not of human origin or mechanical attainment, it needs the power of the Holy Spirit.

Great organisations, similar in some respects to the Evangelical Alliance, have sprung into existence, some to promote peace and friendship among the nations, others to disseminate the glorious Word of God, others to help young people to come together and to live in right relationship to the Name of Christ. The World's Evangelical Alliance co-operates freely with all such, but it keeps on its way and under all conditions exists to provide international relations between Evangelical Christians of different countries, maintaining Truth and Love as its great dynamic in the power of the Holy Spirit. It is a time of many difficulties, but of great hopes, on both the religious and political horizons. These in themselves should give a great impetus to the principles and work of the Alliance throughout the world. Everything is getting ready for the coming of Christ. The world is slowly but surely preparing for it. Everything is giving hope of the near coronation of the Lord Jesus Christ. Europe shall be His, Asia shall be His, Africa shall be His, America shall be His, the isles of the ocean shall be His, the world shall be His. All the earth is now being girdled by the spirit of prayer and by the spread of missions at home and abroad. The sailor has done his work, the soldier has done his work, the explorer has done his work, true Christian science has done its work, telepathy, electricity, wireless, are doing their work, they are all making ready for the coming of Christ and His Kingdom. Are Christians ready? Is the Church ready? *Not until its unity is complete will He come.* And the nearer we are brought to Him, the nearer we are drawn to each other, keeping "the unity of the Spirit in the bond of peace," the sooner shall we hear His chariot wheels. In the meantime the World's Evangelical Alliance seeks to bring about that spirit of unity and fellowship and service at the feet of Christ, in that Presence, as Browning put it:

> That one feels, far from thinning, rather grows,
> Or decomposes but to re-compose,
> Become my universe that feels and knows.

"I want to plead with you to make this great first week of the year still more a Week of Prayer. I want to plead with you as far as possible to consult with your denominational leaders and see if we cannot in England make more of this great World's Evangelical Alliance. I want to plead with those who are in the main leading great Missionary effort here in England relating to the foreign field, those who are at the head of the forces in the home base, to take up this question of the World's Evangelical Alliance, and to recognise that it is one of the great Missionary forces. The General Secretary has shown me the Greek, the Armenian, the Turkish and other programmes of the Week of Prayer. I could show you also, not in one place in China, but in many places, the Chinese programme. How is that financed? It is financed by the World's Evangelical Alliance; the Chinese translation, publication and distribution now being effected through the National Christian Council of China, although maintaining the name and parentage of the Alliance. For finance we look to the Alliance, and with the finance there comes the blessing following the presence of the Alliance. We rejoice in this continuing link which makes it possible for us to have copies of the programme translated into Chinese in every city and town in China where a mission station is situated. God bless the Alliance, God help it more and more to enter into this great work, the object of which is to lead us men and women of every Church to offer earnest, persistent, instant prayer for the Coming of Our Lord in all parts of the world."

From an Address by
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Reunion Notes.

The Malines Conversations

THERE can be no doubt as to the attitude of the Church of Rome on Reunion. Cardinal Mercier, who was chosen by Lord Halifax as the Roman Cardinal most likely to receive with friendliness his olive branch from Anglo-Catholics, has told his Diocese what he thinks. "Neither my friends nor I, when essential principles were mooted—such as the Primacy of the Pope as defined by the Vatican Council, which was the first and the last to be discussed—ever gave way in a wild craving for union at any price one single article of our Catholic Apostolic and Roman Creed." Let us quote what this Creed is from the official translation of the Vatican Decree. "The Roman pontiff, when he speaks ex-cathedra, that is, when in discharge of the office of Pastor and Teacher of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine concerning faith or morals to be held by the universal Church is, by the divine assistance promised to Him in Blessed Peter, possessed of that infallibility with which the Divine Redeemer willed that His Church should be endowed in defining doctrine regarding faith or morals; and that therefore such definitions of the Roman Pontiff are of themselves, and not from the consent of the Church, irreformable." Anathema is pronounced against those who presume to contradict this definition. Cardinal Bourne writes: "We believe that to that Church (Roman), both in the episcopal hierarchy as a whole, and in its visible head, the successors of St. Peter, personally there has been granted the gift of infallibility, whereby it has divine assurance of protection against error, if and when they proclaim to all the faithful that any doctrine is to be held as part of the faith revealed by Jesus Christ." He adds that until this doctrine is accepted all discussions are a waste of time, for no man can be a Catholic until, guided by the Holy Ghost, he is able to accept it. There is nothing ambiguous or equivocal in these statements. Language cannot be clearer, and Rome once again has pronounced herself exclusive and unwilling to entertain the idea of Reunion except at the modest cost of submission to her doctrinal position. The doctrine of Papal Infallibility, as well as her other teachings, against which the Reformation was a protest, remains the touchstone of union with her.

The Conversations Proceed

Most Englishmen had thought when the Cardinals had spoken there was an end to all fruitful conversation with the Roman ecclesiastics. It seems that this is not the case, for we are informed that the discussions proceed. Cardinal Mercier makes no secret of the end he has in view. "If it be God's purpose that one day our brothers, severed from us since the days of Luther, Henry VIII. and Elizabeth, should re-enter the Church, it will be the lot of the élite to show the way. And if men placed in authority and of high moral standing, esteemed by all, obtain a calmer view of the ties which Christ established between the faithful, the episcopate and the papacy, a great step will have been taken towards Catholic unity." "That is what Leo XIII. so clearly asserts in his letter, 'ad Anglos'; it is the spirit which we endeavoured, in obedience to that illustrious Pontiff, to instil into our 'conversations at Malines.'" Evidently the Cardinal believes that he can convince the Anglicans present at the "private" discussions in Malines to accept the Roman point of view, and when they have yielded to his arguments there will be a stream from the Church of England joining at the price of submission the Roman river. No one can have any doubt as to the terms, and when they have been laid down as irreducible and essential we fail to see what good can come from these conversations, if there be no intention to surrender the positions taken by the Church of England in the sixteenth and seventeenth centuries. Then the infallibility of the Pope was "a Protestant invention"—to-day it is a corner stone of the Roman system. Then, whatever may have been the internal differences in British Christianity it stood four square for the principles of the Reformation, and was Protestant to the core in its rejection of the Roman doctrines, whose disavowal made the Reformation a necessity and the greatest event in Church History since the Day of

Pentecost. Dr. Snow Liddell, in a studiously moderate speech at Brighton, proved that British Nonconformity will have nothing to do with any efforts to minimise what Cardinal Bourne has called "the fundamental difference between the point of view of those who accept the supreme authority of the Holy See as an essential fact of the Divine Revelation, and the outlook of those who reject it." There can be no union between the conflicting ideals, and we are thankful to see the facts so unmistakably set forward by those who are the spokesmen of the Roman contention.

Position of the Archbishop of Canterbury

The Primate, speaking to the Archbishops and Bishops in Convocation, said "to me the quenching of smoking flax by the stamping out of an endeavour to discuss thus privately our differences would, I say it emphatically, have seemed a sin against God." "And while holding for dear life to what we solemnly believe to be true in regard to the presentation of the Gospel of Jesus Christ to mankind, we must beware lest we turn a deaf ear, or a blind eye, to even the slightest movement in the direction of a truer understanding of the different aspects of the Divine message which at sundry times and in divers manners God has given to the sons of men." No one can fail to respond to the general principles here laid down by Archbishop Davidson. Everything depends on their application. Rome holds, without yielding one inch, to her claims as a minimum. The one thing discussed, "the first and the last," was the Papal position, which makes invalid the whole position of the Church of England, and demands its surrender. That was known before the Conferences took place. They were brought about by the action of Lord Halifax, whose devotion to the cause of surrender of what the great majority of English Christians believe should never be surrendered, was known to the Archbishop and his friends. The Lambeth Conference Appeal never had in view discussions with Roman Catholic leaders outside of England, between in some respects officially recognised representatives of the Church of England and the Roman Church. It saw that the obstacles to Reunion had been raised by the Roman Church, and there was no sign whatever that these obstacles were being removed by that Church. Does it not imply that one party in their discussions entered into them with the fixed determination to have all or nothing, for it had declared its convictions to be "irreformable," whereas the other party had behind it a body of men who were prepared to surrender much of the historic inheritance of the Church in order that it might be brought into union with the Roman Church? Was not the initiator of the conversations a man who has denounced in season and out of season the work of the Reformation—to which his own Church is committed? In the face of these facts what good could be hoped from the private discussion between men who were bound, if true to their vows, to say there is no path this way? The dangers of making a number of Anglo-Catholics believe that the chasm between England and Rome can be bridged, and of giving the impression that England was abandoning the Reformation, was at least as great as the certainty that Rome would once again tell the Church of England that there is no path to union except by the acceptance of the whole Roman system.

Misunderstandings

The effects of an action are often very different to those anticipated. In Roman Catholic countries the conversations have been hailed as the beginning of the entrance of the Church of England to the Roman fold. Articles have been written showing how in the Protestant Church of England for many years Roman Catholic doctrines and ritual have been taught, and that there has been a steady drift to Rome. It is seen that the Papacy has not been officially accepted, although Roman doctrine has been permitted to be proclaimed. Then it is concluded that the Malines conversations are preparatory to the acceptance of the Papacy. On the other hand, Continental Protestants cannot understand how the Church of England, that has been the bulwark of the Reformation, should so misunderstand the teaching of the Church of Rome as to send a commission to Malines, to discuss with Cardinal Mercier questions that block the way to reunion. They understand what Rome proclaims, and are unable to grasp why the change, as they think from the Lambeth Epistle, should have taken place. We can well enter into the minds of our brethren, who are faced by the Roman Church as a predominant Church, and can look back to past experiences—not in the

atmosphere of British freedom, but of Continental intolerance and persecution. No wonder that some have been led to imagine that there must be a mistake, and that the Archbishop is anxious to prove once and for all that Rome to-day will abate nothing of her claims, and remains what she always was and will be in the presence of the Reformed Churches. At a time like the present, when the world is in chaos, something firmer was expected from Canterbury, and although the Archbishop has made clear to England his own acceptance of the principles of the Reformation, they cannot understand the course he has adopted. It is hardly too much to say that no recent ecclesiastical event has raised more feelings of pained regret among the Reformed Communities of the Continent than the step taken in giving official cognisance to the Malines conversations. Personal conferences they can understand—but the official character of these conversations is incomprehensible to them on the part of the historic Church of England.

Brighton National Free Church Council Meetings The Brighton Free Church Council attracted considerable public attention owing to the character of the speakers and their utterances. The Prime Minister spoke with evident conviction when he urged the need of maintaining spiritual idealism, and his plea for preserving the sanctity of the Lord's Day was heard with evident appreciation. Mr. Lloyd George felt himself at home and pressed once more on his hearers the obligations of service. Lord Robert Cecil advocated the League of Nations with his well-known enthusiasm. There was running through the gathering a belief that the Gospel of Our Lord is greater than any political idealism, and it is the duty of all who are called upon to preach to set forth that Gospel as the divine means of salvation from sin and evil of every form. Many of those who had attended previous gatherings declared that the Council marks a new departure in Free Church work, as it has placed "First Things First," and has outgrown some of the faults associated with its past. As seems inevitable in all large assemblies composed of men with different outlooks, remarks were made which it is difficult to harmonise with the plain meaning ofthe New Testament. We regret this, but it is part of the price that we have to pay for the general unsettlement of the age in which we live. Until British Christianity makes up its mind to proclaim faithfully and clearly the Revelation of God in Christ, and to see that the highest wisdom lies in following the Saviour and obeying His precepts, we shall not see any real advance in the spiritual life of our nation. The time has come for men who are in positions of authority to give themselves whole-heartedly to the work of evangelism and direct Christian teaching, and not to dissipate their opportunities in declaring as true and necessary the latest scientific or critical fad.

What Science has to offer Sir Oliver Lodge at Brighton laid on one side his manuscript and warned his hearers against trusting in material conceptions of life, "evil was a disease of civilisation, a mania that had accompanied material progress, a devil which had to be cast out." We agree, but would add that evil has been present in the life of man throughout all ages, and cannot be cast out except by the saving power of the Redeemer of Mankind. The apostles of science as the great Redemptress of Humanity have in many cases come to see that she has no such redemption to offer. One scientist tells us that "the religion of the future must be the beauty of the Universe as revealed by science and truth." He is answered by another, who, with a wider outlook tells us in a little book that is profoundly pessimistic, as he surveys the future of humanity under the dominion of science, for he sees "that men's collective passions are mainly evil," and for this science has no remedy. Man still remains his own worst enemy, and Society based on scientific conceptions with the provision of all that modern invention and organisation can offer will drift more and more hopelessly to his ruin, unless he is supplied with something that will cast out the devil and give him a higher outlook. Nothing but the Gospel of Christ can do this. All true advance in civilised communities has had its root in the Gospel. "Love thy neighbour as thyself," is an impossible saying for those who have not learned to centre their Love in God who alone can give the continuing strength required to put in practice the ideal. We have heard a great deal too much of the bankruptcy of Christianity and the pessi-

mistic utterances have to be discounted, as the thought of men who have lost faith in Him who calls us "to be of good cheer, for He has overcome the world." Face to face with the bankruptcy of the ability of science to give us the new heaven and the new earth which it was supposed to provide; we are driven back on the one permanent regenerative influence in the world—the Gospel of the Grace of God.

Christian Democracy The Dean of Bristol writes: "The practice of true democracy depends on every member of the community practising his Divine sonship, and being a spiritual man—*i.e.*, one controlled by his sense of kinship not with the animal creation to which in part he belongs, but with the spiritual kingdom in which God and he are meant to be workers together, and therefore controlled by his kinship also with all mankind. That is why "He who can spiritualise Democracy will save the world." This is true: "Democracy must be made safe for the world," and it can only be saved from the inherent evil of the collective character of mankind by winning the individuals that compose it to the Christ of God. After all, democracy consists of men and women who determine the character of the whole. Until the individuals are saved from evil, the whole must be evil—it necessarily partakes of the character of the parts. Our greatest need to-day is Evangelism—the proclamation of the death of Christ as the means whereby man can be saved from sin and made at one with God. High ideals are soon forgotten, but when once the burden of sin has been rolled away and man stands in a new relation to God he is a new creature, able to accomplish that he ought to perform and to add his share to the regeneration of humanity. We confess that the many arguments concerning the Church being prior to the individual leave us cold. Humanity is not saved in the mass—it is saved individually and the Unity in Christ among those who are His is the deepest of all unity. A dead Church consists of dead members—living members make a live Church, and the Church to-day if it has life cannot fail to be aggressive in its attacks upon evil by winning recruits to take up their place in the struggle, and by so doing to help to overcome the evil. Such recruits are not mere units separated from one another. They have the unity of the Body of Christ and that is everything.

The Position of the Laity In Bishop Gore's Book "The Holy Spirit and the Church," he mentions frequently how the laity in the past have saved the Church when the Bishops had gone wrong. The stedfastness of the laity in their devotion to essential truth was under God the salvation of the Church. Bishop Knox is profoundly convinced that the attempts to revise the Book of Common Prayer by bringing back Mediæval Roman teaching rejected at the Reformation can only be averted by the action of the laity of that Church. What seemed unthinkable a quarter of a century ago has now become a real pressing danger, and it is possible that the Church Assembly may have presented to it for acceptance a Prayer Book that restores the Mass, and teaching that is practically indistinguishable from that associated with Transubstantiation. The crisis that has arisen is acute, and can only be overcome by the Laity showing that they stand fast by the principles of the Reformation. Then, as now, "It's the Mass that matters," and if the National Church of England brings back through the supineness of the ordained Ministers doctrine that is dishonouring to God, the laity will have to bear much of the blame. In the midst of the pressure of political and social events it is possible to fail to see evils that will have a much deeper influence on the future of our country than those that occupy the minds of the people. With Roman doctrine entrenched in the Prayer Book, officially acknowledged as the teaching of the Church of England, there will be a weakening of the influence of Holy Scripture in the country, and a falling away from Gospel Truth. We are thankful that so much success has attended the petition organised by the Bishop, and trust that the Diocesans of the Church of England will give heed to its meaning, for it expresses the deepest convictions of millions of English Christians whose desire is to follow the teaching of Our Lord and His Apostles.

Religion and the Younger Generation Prof. J. B. Pratt—an American writer—has published an acute review of the present religious attitude of young people. Christian parents are frequently much dis-

trained by the manner in which their children regard the most sacred of their convictions, and it is difficult to understand the causes of this changed attitude. Prof. Pratt attributes the alteration to "the steady and rapid growth of the naturalistic point of view; the waning of the ancient authorities in matters of belief and conduct, and, indeed, of respect for authority in general; and lastly, the great increase and growing complexity of practical concerns and secular interests and 'diversions.'" The diagnosis is true. Religion is being crowded out of the life of the younger generation, and parents are too often responsible for this during the plastic years when character and the main direction of the mind are concerned. Education and amusement, the planning how best to train the young in secular knowledge and the provision of a good time divert the attention of parents from what ought to be the most important of all subjects. It is one thing to impress upon the young that the future is theirs and they must fit themselves to compete with their fellows in life, and to provide them with as much amusement as possible during their youth. It is quite another matter to give them true appreciation of the claims of God and the provision made for their highest well-being by the Saviour. Consequently religion has become an "extra" in the thoughts of very many young folk who look forward to the time when they will be emancipated from the observance of spiritual duties. Prof. Pratt rightly concludes that it is a duty which youth owes to itself to preserve right values. "Let them remember that religion is a pearl of great price; that the spiritual life, though it can never be killed out of the race, is a tender plant which gives its fairest flowers only after careful culture; that liberty is not the only thing whose price is eternal vigilance." The home of religion is the home where parents live, and until parents realise their true responsibilities we shall have the repetition of the sadness of the parents of to-day. Unfortunately a race of parents is coming into being who have neglected religious observance.

A Current Fallacy In many circles it is laid down that the youth of to-day are the best judges of the religion they ought to profess and that which others should follow. They claim entire emancipation from the yoke of tradition and assume a great air of infallible judgment on what is best for humanity. In no other department of life is this the case. Doctors while students do not profess to be wiser than their teachers, and young lawyers while eating their dinners do not claim to lay down the law. Of course, there is a very important difference between the position of a professional man and a student in general. The former accepts what he is taught in his Text-Book and puts it into practice in his profession; the latter knows that religion ought, if anything, to be the determining factor in every department in life and believes that what he thinks best for himself ought to be best for every one else. He is not conscious of his limitations, and his enthusiasms have not been sobered by experience. We are slow to write one word that would circumscribe the delightful audacity of youth—for we know it cannot be circumscribed; but we would ask the young to consider that in the class-room they are learners, and in the larger school of life they, too, are learners, and have something to learn from their elders and the great men of the past and present. There is a chafing against discipline and restraint of all kinds, and this is responsible in many instances for the falling-off of candidates for the ministries of the Churches. Freedom is interpreted to mean licence of thought, and without licence of thought they think they cannot be honest ministers of any Christian Church. The mood will pass, but the critical choice has been made and the opportunity of devoting all life to service of God in His Church has passed. Never did the Church more need the best of the generation to face the problems of life and act as leaders. Let us then pray that God will give to all who have the confidence of young men wisdom to guide their thoughts and lives into right channels.

Sunday Observance We are thankful to find that in many parts of the country the attack on the quiet of Sunday has been repelled. In rural towns and popular health resorts those responsible for the oversight of public spaces have realised that to open them for games on the Lord's Day will involve loss greater than any possible gain. The pressure brought to bear on public bodies is strong, but the most thoughtful of our citizens now see that the

nation needs the weekly rest day for recuperation of its strength, and for fitting it to discharge better the ordinary duties of life. In London the secularisation of Sunday has not in any way been a boon to the community—more less their quiet enjoyment of the Sunday afternoon than the number who profess to be benefited by the utilisation of parks and commons for games. Even those who make no profession of religion are keen in many cases to have one day a week freed from the associations of the other six, and see the difference between recreation and Sunday sport. Man has a finer side to his nature, and the development of this is absolutely necessary to his well-being. We are not opposed to young—or for that matter old—people enjoying themselves, but it is possible to put pleasure of certain types before the highest profit, and this is undoubtedly the case when Sunday is given up to sport and games. Inevitably many must be employed to secure the attendance of others at these games, and this is universally admitted to be an evil.

Wembley and Sunday The renewed attempts to have the great Exhibition open on Sunday have not ceased with the declaration that a special Act of Parliament will be needed for the purpose. The Secular Press and one powerful Anglican organ have thrown themselves on the side of Sunday opening. This has given encouragement to the knot of enthusiasts who believe that they will be able to gain their end by fomenting public discontent. Wembley itself is opposed, and the districts that will be made the scene of constant streams of Sunday traffic—if it be opened—are also opposed. The Managing Committee of the Exhibition are on the same side, and the strong feeling of the Colonies is by no means in favour of a step which is foreign to their customs. No previous Exhibition has been open on Sundays, and the plea that opportunity can be had for great religious services by popular preachers has no weight with Christian men and women, who know that the presence of leaders of Christianity on Sunday would serve as an excuse for great numbers travelling to and fro, and using the day as an occasion for giving employment to a great number of men and women. There is nothing that can be urged in favour of the opening of the Exhibition on Sunday that ought to have weight with Members of Parliament. Many who have thought long and deeply on the whole question, are convinced that no greater blow could be struck against the Christian observance of Sunday than the passing of an Act of Parliament to legalise the opening. The Prime Minister knows the value of Sunday, and we hope that the Government will refuse all facilities to the demand for opportunity to pass the enabling Bill through the House of Commons.

The Book of Daniel Are scholars ceasing to be confident about the date of the Book of Daniel? All know that the late date of Daniel is believed to be one of the most assured results of the Higher Criticism, and yet we have lately had published a work that has to be reckoned with in refutation of this position. Mr. Charles Boutflower has written "In and about the Book of Daniel," and in a critical review of the work the Rev. Dr. Harden—a fine Hebrew scholar and an authority on Oriental languages—subjects the volume to analysis. He does not agree with some of the author's contentions, but he concludes, "He is wrong in many places, we believe, but he has again and again, far oftener than we have space to indicate, accumulated facts which render it possible that the book comes from a date far earlier than it has been of late the fashion to assign it." From so cautious and competent a scholar this is saying much, for he knows that he will be assailed by those who arrogate to themselves the sole right of pronouncing on these questions. Referring to the presence of Greek words—a fact that has been urged as proof in itself of the late date of the Book—Dr. Harden says, "Again he (Mr. Boutflower) writes 'These Persian and Greek words, so far from presenting any real difficulty, supply most valuable evidence, alike as to the authenticity of the Book, and to the position occupied by its writer.' Daniel, he argues, wrote in Aramaic, a language that was full of loan words, and had long been in contact with Old Persians; he wrote at a Persian Court, where he conversed in Persian every day. This seems sound enough." We are glad that these supposed close questions are being reopened. Perhaps we shall see sooner than is expected a reaction towards opinions more consonant with the traditional dates and authorship of the Old Testament books.

No Betting Tax The Government has made up its mind not to propose a tax on betting. This has been received with relief by the majority of the people in this country. Betting is a vice and Lord Darling made it plain to the House of Lords that it is largely responsible for certain types of crime. Now that the agitation against the proposed tax has been successful we have a duty towards the victims of the evil. Has the matter ever been fully and properly tackled by the Churches? Betting unlike other vices can be easily concealed. It does not come before the notice of Christian workers to the same extent as other vices, that are not nearly so prevalent. Ministers of religion hear occasionally of this or that person who has been ruined by betting and the courts tell the stories of the downfall of individuals who are a very small proportion of those who are injured by the vice. The greater part of its victims manage to conceal the evil that is wrought and we regret to say that the public moral sense is not by any means sensitive to the injury that is done. On the days before a great race there is a certain feverish atmosphere in many quarters. The sale of racing editions of the evening papers and the knots of men, and women, too, who pore over them show more than an outside interest in the turf. Homes are wrecked without any visible cause, but enquiry discovers that betting has been at root of the downfall. The plain duty of all Christian teachers is to supply the real grounds for abstaining from a practice that is so general as to be considered innocuous. By stopping the imposition of the Tax something has been done to prevent the spread of the evil, but nothing effective has been accomplished to restrain its tremendous hold on hundreds of thousands of our people.

French and English Protestants We have received from France a copy of the *Bulletin Protestant Français* which contains many letters written by prominent pastors in support of friendship between the Protestants of England and France. The immediate cause of the publication was an article in a contemporary denouncing French policy and declaring that French pastors are more militarist than the military themselves. We do not wish to enter the domain of international political discussion. We may not see eye to eye with French policy in Central Europe, and we admit we live under very different conditions to those that surround the French nation. It is frequently almost impossible to arrive at facts that lie at the root of internal differences in this country and in the case of international differences the difficulties of knowing the facts are much greater. It is surprise to us to hear that the stipend of a French pastor is taxed to the amount 25 per cent. No such taxation is imposed on so small a salary in this country. But we do not now discuss the many issues at stake in the political arena. It is sufficient for us to say that we know our French brethren to be not only patriots but men of God who desire above everything else "to do justly, love mercy and walk humbly with God." We are certain that the vast majority of British Christians hold this opinion and allow for the contrast between British and French policy by dwelling on the different angles by which we approach problems of the greatest complexity. The general line of the many letters and articles in the Bulletin may be judged from a sentence in a letter of Dr. Pannier who says, "I solemnly declare that in my opinion, nearly all Frenchmen hate war and wish to live at peace with every nation, including Germany." We hope that whatever conflicts of opinion may arise between statesmen as statesmen, nothing will occur to weaken the spiritual communion between French and British Protestants who are heirs of a common faith and worship God with all their hearts.

Anxiety in Spain Colonel Labrador, who has suffered greatly for the Gospel, sends us an account of the present situation in Spain, where Evangelicals are in the presence of claims by the Roman Church to deprive them of the measure of liberty they now enjoy. The Military Directorate has the support of the Roman Church and there is a danger that it may yield to its pressure. On the other hand, when the Directorate has received complaints of attacks on Evangelicals in rural districts it has not supported the authorities who broke the law or sympathised with the law breakers. Spain is passing through one of the recurrent periods of transition, and we pray that God may so guide events as to enable our brethren faithfully to maintain their witness and extend the knowledge of the Gospel among their fellow-countrymen.

World Mission Notes.

Missionary Income We rejoice to know that the Missionary Societies have received generous responses to their annual appeals. At one time there was real fear of large deficits, and consequent retrenchment of the work they have in hand. By the goodness of God this has been averted, and the Home Base has shown a spirit of self-sacrificing zeal that says much for the depth of the faith of the Christians who will to obey the command of their Risen Lord. When we say this we do not forget that the number of active supporters of Foreign Missionary effort is still but a small proportion of those who profess and call themselves Christians. Year by year the proportion grows, and the day is not far off when it will be considered as much a duty to stand by the work of God overseas as by the work in the home land. The development of modern Christian life tends more and more to make those attached to the Churches a well-marked section of our people. The world invaded the Church, and at the same time the world has separated from the Church. We are convinced that the Church will never do its real and best work for God until every member recognises that he has a definite part in the extension of the Kingdom of God in Regions Beyond.

The Bible Churchmen's Missionary Society The first year of the B.C.M.S has closed with an income of £49,230, and since the closing of the books an additional gift of £1,000 has been received. We believe that for the first year's income of a Missionary Society this establishes a record, and it is a proof of the depth of conviction and generosity of the supporters. The Hon. Sec. of the Society, in announcing these facts, says, "it is our earnest desire that the sum total of the Missionary effort of the Church shall be increased, and a fresh stimulus given to the Missionary enterprise by means of this new Society." The Society has already a band of Missionaries at work in the Foreign Field. One of these is a medical lady, who has taken up her duties in Western China—the pioneer Medical Missionary of the organisation. We pray that the result of founding this Society may be the deepening of the Missionary spirit in the Home Church and the occupation of centres that are in sore need of living agents who will preach the Redeemer.

China No one who has followed the reports in the secular press and the annals of the Missionary organisations can fail to have anxiety about that great divided Republic of the East which is passing through a time of disorder and chaos. The Missionaries are called upon to suffer, captured by brigands and held for ransom, their people are drafted into the ranks of invading armies with general uncertainty of what will happen next, and they are faced by dangers and difficulties sufficient to damp the ardour of the bravest. They have not flinched in the presence of these obstacles, but are going bravely forward in their work for God. The absence of public spirit among the people is notorious, and with the lack of central government and the immunity from punishment of bandits, we fear that the dangers will continue. In the midst of all these difficulties God is blessing His servants who have placed their hope in Him.

Marshal Feng General Feng, the Chinese Christian military leader, has lost his wife, who shared her husband's Christian faith and helped him greatly in his work for God. General Feng has been made a Marshal in the Chinese army, and occupies, in more than one respect, a position of unique responsibility in his native land. We have no full account of the reported attack by the Marshal on a native policeman at a Foreign Embassy, and do not pronounce any opinion on the matter until all the facts are available. Telegrams are a bad ground for the founding of a right judgment, and all who have followed the career of the General, with its self-sacrifice for what he believes to be right, have confidence that when all is known, the incident will wear a different complexion. Few men have done more for the Gospel in China than the man who, in command of his army, has always striven to obey the law of God and to bring those under his command to the knowledge of the Truth.

Opium in China After all the efforts to suppress the opium trade in China, it is said to report that smuggling is rampant, and the cultivation of the drug has increased. This is, of course, due to the breakdown of Government and the unwillingness of whatever authority remains in office to face unpopularity with certain classes by carrying out the law. The importation is, in some cases, officially supported as source of revenue in a State that is hard set to pay its troops. The longer Chinese disorganization continues the greater the hold of the trade on the community. In a country like China, where there is no public conscience, reforms are brought about by an oligarchy that looks beyond the cravings of the moment to the permanent good of the community. Now that oligarchy has been removed and the need of revenue makes it easy to pander to the dangerous habits of the populace. This is what has happened in the case of opium, and the battle for the suppression of the trade will one day have to be fought to a successful issue.

Roman Catholics in China Bishop Molony, of Che Kiang, tells a very striking story of Mission work in the village of Lofty City Head with four hundred inhabitants who are rough and strong willed. The work began through the gift of a Bible to a man who had been an enquirer in the Roman Catholic Church. He studied the Word and devoted himself to the proclamation of the Gospel. The small Roman Catholic effort in the village died out before the faith of the Bible-reading community. Later, the son of this man joined the Roman Catholics, whom he brought back to the village. As they possessed the deed of the little building used by the group it had to be surrendered to them. A new Church with school and dwelling-rooms has been built. On its opening no fewer than sixty-five received the Holy Communion. Bishop Molony in narrating the events says "the whole story is that of 'spontaneous Christianity, wisely directed and fostered by missionaries of this Home Church."

The Bible in Afghanistan General Sir George Scott Moncrieff tells one of the most striking Missionary stories of the Afghan border that is still the troubled scene of bitter feuds. Forty-four years ago he was quartered in the Citadel of Kabul and there had presented to him from the Chaplain of Forces a letter saying that the bearer had made a request which he could not understand. As Sir George knew the language, he learned that the man—who was middle-aged—had been intended for the Moslem priesthood. Under instruction at various centres he failed to find peace and was sent to a famous teacher who could not solve his doubts and—it almost seems incredible—sent him to the English missionary at Peshawar. There Mr. Wade had the joy of leading him, in 1864, to the Saviour, and the man was baptised before his return to his native village. After many strange experiences, the man visited Sir George and showed him the Testament in Persian given him by Mr. Wade. Examined in its contents the man proved to be a real Bible Student—a man of God thoroughly furnished and evidently most spiritually minded. Cut off from all organised religion he had lived close to God and trained his family in the knowledge of the Saviour. Permission was granted him to bring his family to Peshawar for baptism, and the man once more returned to his home and was lost sight of by the Missionaries. Here is a striking testimony to the power of the written Word to make a man wise unto salvation, and to fit him to become a true missionary of the Gospel. For sixteen years he lived the Truth, and was fitted to be not only a living epistle, but also to be an instructor of others.

Italian Prisons From Afghanistan to Italy is a far cry, but the needs of human nature everywhere are the same, and the Gospel has a message to all types of men and women. The Rev. Enrico Pons—Superintendent of the British and Foreign Bible Society in Italy—is known like the colporteurs as "the man of the Book." While travelling in the South of Italy he found that some of the prisons were open to him. He at once availed himself of the opportunity and was able to visit the prisoners and commend Christ to the unfortunate inmates. He was evidently surprised by meeting men and women of a class he did not expect to see. Everywhere he was greeted with cordiality. One man told him how he had received a Bible from the Society, and added, "I have read the book and I have read it to

others. Since then I am, I believe, a different man. For my good conduct they have shortened my punishment." In one prison he was permitted to preach in the Chapel. The more the records of the Bible Society are studied, the more it becomes clear that "the entrance of God's word giveth light."

The Bible as Missionary In Latin lands and in Russia the Bible has a wonderful work which it alone can do. Millions of men and women have either become dissatisfied with Roman Catholicism or Ceremonial religion, or have abandoned all faith. They can read. They are thinkers who wish to know and follow Truth. They are ignorant for the most part of any idea of the contents of the Bible as set forth in its pages. They obtain the Book and, as they read it, they find themselves in an entirely new atmosphere. They find themselves able to go first hand to Christ and see that this is the teaching of the Saviour and the Apostolic Church. Only those who have seen the joy on the faces of men and women who have thus been led to the Saviour can appreciate their love of the Bible and the sacrifices they are prepared to make to have the best possible copy of the Word. It is human to spend much to obtain a great treasure and have it in the home. A well-used pocket Testament means that in the house the best article from the point of value is a well bound copy of the Bible.

Missions at Wembley We are glad to know that at the Wembley Exhibition many of the leading Missionary Societies co-operate in the erection of a Bungalow which will have a number of exhibits which will shed some light upon the varied operations of the Foreign Field. The idea of a Missionary Exhibition is familiar to most of us who have learned much from seeing the models and hearing the addresses of the guides. But the Wembley display will be more varied and catholic than any yet placed before the public. All the varied departments of the Missionary organisations will be represented and the models will give an idea of the marvellous progress made during the last century. Every one entering the Bungalow will discover that Missionary enterprise in the Empire is much more extensive and varied than was believed possible, and we anticipate from the prayerful devotion shown in the organisation of the exhibits that much good will result. We are delighted to be neighbours in Wembley of the Missionary Bungalow, for thereby we show the close connection between the Home Base and the Foreign Field.

India India at this time needs the prayers of God's people. The country is passing through an acute crisis and the end is not yet. Very little is said about the matter in the Press, but all in personal touch with the great Peninsula know that on the next few years the future of India very largely depends. We take no part in Indian politics, and regret the entrance into the political domain of a number of those who are keen on Indian Missions. Men engaged in political movements may have the highest personal characters and may accept one side of Christian teaching while rejecting its essence. It is unwise to commend their message as if it were based on the acceptance of Christ as God and the Saviour of humanity. As at home idealism divorced from Christ is sure to become one sided. The only hope for India is the acceptance by its divergent races and conflicting creeds the Gospel of our Lord and Saviour. The cure for the ills of India is the following of Christ with all the heart and soul.

Growth of Indian Christianity The complete survey by the National Christian Council of the Ceylon and Indian Mission Fields makes very interesting reading. We are able to check these figures with those of the Government Census and find remarkable agreement. The differences can be satisfactorily explained. There are more than forty-four thousand native Christian workers of whom there are two men for every one woman. Foreign Missionary workers including Missionaries' wives—number 5,330 which means that there are eight Indian for every one foreign worker. The Protestant Christian community numbers 2,350,991, of whom 35 per cent. are communicants, and the Roman Catholic Church returns its community as numbering 1,847,642, half a million less than the Protestant community. In addition to these there are 287,069 European Christians in India and about 400,000 members of the Syrian Church. It will at once be seen how small the foreign

community in India is. During the past decade the Protestant Christian community has increased 33 per cent. in contrast to the growth of 37 per cent. during the preceding decade. But the total population of India during the last ten years has only grown 1·2 per cent. as compared with 6·4 per cent. during the preceding ten years.

Medical and Educational Work There are 98 foreign men doctors and 164 women doctors, and 650 nurses at work in connection with Missions in India. What are they among so many? In addition there are 584 qualified male and 233 qualified women doctors engaged in Mission Hospitals and other branches of the work. We do not know how many of these are Christians. In the Schools out of 536,283 pupils—314,060 are non-Christians. One feature gives cause for concern. Only about one-third of the children of the Christian Protestant community is under instruction in the schools. No cause is suggested for this in the official report, but perhaps it may be due to the large number of no caste additions to the Christian Church and the consequent lack of apreciation for education among these converts. At any rate there is a crying need for seeking out and teaching these little ones, for the children of Christian parents are a great asset to the Church. How far the influence of Mission Education goes with the Non-Christian pupils is one of the most difficult questions to be determined by students of Missions.

Evangelistic and Pastoral Work At the risk of wearying our readers we have to give the numbers of those engaged in Pastoral and Evangelistic work. In India out of the total number of workers more than one-third of the foreigners and less than one-half of the native workers are employed in direct work of propaganda and building up of the Native Community. It must be remembered that the whole expense of Evangelistic work falls on mission funds, a large proportion of the cost of educational work falls on government grants and fees, a considerable number of non-Christian teachers are associated with Christians in Colleges and High-Schools. We are ready to admit the grave financial and organisation perplexities associated with the whole problem of the relation of Educational to Evangelistic work, but it is quite possible that the day is not far off when the Christian Church in India will centraline all its forces in the direct work of missions and the training of its own children. There are grave differences of opinion among Missionaries as to policy. Only time and the guidance of the Holy Spirit will make plain the right course to pursue.

A Joint Training School for Jewish Workers It is well known that there is a tendency among Jewish workers to keep apart, and this is not to the advantage of the work as a whole. We are, therefore, pleased to know that next May a second Training week will be held, when workers from a number of Societies will have the opportunity of hearing from the best-known of our experts on the best way to approach the Jew words of wisdom and counsel. The conditions of contemporary work among Jews vary greatly, and it is well that there should be interchange of thought and mutual encouragement. Everything that leads workers to realise that they are all out for the one great end the better for the spread of the Gospel among the Lord's brethren according to the flesh.

South America The South American Missionary Society and the Evangelical Union of South America are faced by surroundings that demand the greatest amount of self-denial and patience on the part of the workers. In the presence of the Indian natives—comparatively few in number it may be—and of a form of Roman Catholicism that is as superstitious in many respects as the paganism of the Indians—they have to bear testimony to the superstitious and the indifferent. God has richly blessed their labours, and the large numbers who attended the welcome-home meeting of the E.U.S.A. had an opportunity of hearing how far the people are from the light of the Gospel. South America has a great commercial future. At the root of the South American problem lies the duty of saving the country from soul-destroying materialism. That is the gravest danger to be faced and overcome.

Books Worth Reading.

THE HOLY SPIRIT AND THE CHURCH.

By CHARLES GORE, D.D., formerly Bishop of Oxford. (London: John Murray. 7s. 6d.)

Bishop Gore has deservedly a high authority as a thinker and Christian leader. The majority of those who have read his books, "Belief in God" and "Belief in Christ," have been impressed by the strength of his conviction and the power of putting forward his arguments. When they read "The Holy Spirit and the Church" they will become conscious of a change of atmosphere, due to his consciousness that what he has to say will not carry with it the assent of very many who were in agreement with his former volumes. Dr. Gore is keenly sensitive to facts even when he seems to ignore them, and in this book when we come across statements introduced by "surely," "not open to question," and such phrases, we generally find that he is maintaining a position that others deny, and authorities as good as he is vigorously contest. He holds that St. Paul was a sacramentalist—in fact sacramentalism was the basis of the outlook of St. Paul on Christian life. The majority of students of St. Paul in our day have come to a different conclusion, but this does not cause Dr. Gore to vacilate. He insists on Confirmation as the completion of Baptism, and entirely ignores the preface to the Second Edition of Dr. Headlam's Reunion Bampton lectures, in which he proves beyond a peradventure that this is a novel opinion in the Church. He commends in the highest fashion Denny's papalism, which accords with his own views, and is apparently ignorant that such a work as Salmon's "Infallibility of the Church" was written in antagonism to many positions taken by himself. Salmon has never been answered, and deserves a better fate than to be overlooked by Bishop Gore.

Comparing the early age of Christianity with our own age we discover in the New Testament and the early Christian writers a silence on subjects proclaimed to be essential by a strong Anglican School as well as by Roman Catholics. On the other hand we find that a principle thrown over by Dr. Gore to some extent, and by Roman Catholics to a greater extent, asserted freely. Dr. Gore holds "(1) that the principle of the apostolic succession of the ministry of the Church was one of the most uncontested principles from the middle of the second century downwards; (2) that the books of the New Testament, and the indications of the sub-apostolic age supply the justification of this principle." We fail to find the justification in the New Testament of anything approaching the principle as held by Dr. Gore, and the practice of the Alexandrian Church in electing its own Presbyter Bishop is sufficient reply to the attempt to maintain the universality of the principle of Apostolic Succession. The absence of the word *Αὐτονομ* is not disposed of by the assertion. "The ideas attached to this particular word among Jews or Greeks might very naturally have made the Christian Church somewhat slow to adopt it." To speak of Dr. Hort as putting forward an over-subtle scholar's paradox is not to refute him, and Drs. Lightfoot and Headlam still await a convincing reply to their overthrow of the point of view put forward by Dr. Gore. His treatment of the Didache — the Teaching of the Twelve Apostles — and the implication that the Prophets were recognised as Priests for Ministry as well as prophets for admonition, is discounted by the contention that the document "represents a group of Churches outside the main stream of Church life; and the highly dubious character of the prophets there described shows the wisdom of the Church at large in refusing to recognise them in any other capacity than as preachers, like Hermas." Does not the history of some of the Churches show at least as dubious a character of the Priests in the Apostolic Succession? Has not Bishop Welldon said that the Reformation made the Papacy respectable?

If there be one principle held firmly from the beginning in the Church it is the authority of Scripture. Dr. Gore gives to Scripture a high place, but he makes the interpretation of the Church authoritative. To make little of the silence of Scripture when endeavouring to prove the fundamental character of doctrines not clearly taught, but rather opposed to Scripture, is to overthrow the authority of Scripture as final. Dr. Gore

shows, with his characteristic frankness when fairly brought up against a fact, that the primitive Church made Scripture the rule of faith. There is no getting away from this. He quotes Athanasius, and Athanasius is in this respect representative of the Primitive Church—in his insistence on the fact that "in the Holy Scriptures alone is the instruction of religion announced—to which let no man add, from which let no man detract—which are sufficient in themselves for the enunciation of the truth." This is the only position that was held always, everywhere and by all in the Church until its rulers sought to aggrandise their own authority by overthrowing or adding to the teaching of Holy Writ.

One small point may show the way in which the mind of Dr. Gore works. He states that the "rock is surely the person" of Peter, and quotes a Rabbinic saying concerning Abraham as proof. Let Dr. Salmon supply a commentary on this assertion. "The most elaborate examination of the opinions of the Fathers is an Epistle by the French Roman Catholic Launoy, in which besides the interpretation that Peter was the rock, for which he produces seventeen Patristic testimonies, he gives the interpretation that the rock was the faith which Peter confessed, supported by forty-four quotations; that the rock was Christ himself supported by sixteen; and that the Church was built on all the Apostles, supported by eight." So much for the unanimity of the Fathers on a crucial Text, and for the traditional authority on which Dr. Gore relies.

We cannot discuss his vigorous polemic on the Roman claims which he subjects to a severe critical examination. His conclusion on the Reunion of the Churches must however be quoted: "I desire to acknowledge with all my heart the wonderful and continuous evidences of the work of the Spirit of God among them (English Free Churchmen and Scottish Presbyterians); and to express the gratitude which thousands among us feel for theological and spiritual help received from them. But I am sure that at the Reformation they broke certain fundamental principles and laws of the Catholic Church. There is very much in their spirit, their traditions, and their institutions which the Catholic Church needs, and which in a reunited Church must be retained; but there cannot, I am convinced, be a reunited Church except on the basis of the Catholic Creeds, and the acknowledgment of the sacramental principle as well as the due administration of the sacraments, and the recognition of the episcopal succession as the link of connection and continuity in the Catholic body." Everything depends on what Dr. Gore means by this statement. His book is the exposition of his views and for our part we cannot see that he has established the necessity of what he calls "the sacramental principle," "the due administration of the sacraments," meaning thereby with a minister in the "succession" and the recognition of Episcopal succession—as a necessary link in the validity of the sacraments, and the maintenance of the covenanted presence of Christ with His people. When Dr. Gore rightly denounces the exclusiveness of Rome as uncatholic, we believe that he himself is opposed to true Catholicity by limiting the Catholic Church to those who accept his teaching on its organisation and beliefs. We hope that the book will be carefully read by all those who wish to grasp the character of the conflict between Sacramental which is, in its essence, Sacerdotal, and Evangelical Christianity.

Reviews of several important volumes are held over until our next issue, including Dr. Sibree's interesting "FIFTY YEARS IN MADAGASCAR." (ALLEN & UNWIN, LTD., 12s. 6d. *net*)

All books for review under this heading should be addressed to the Editor, "EVANGELICAL CHRISTENDOM," 19, *Russell Square, London, W.C.* 1.